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&c. &c. &c.

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We may make this conclusion, that if ever that vast tract of ground shall come to be more familiar to Europe, either by a free trade, or by conquest, or by any other revolution in its civil affairs, *Africa* will appear quite a new thing to us, and may furnish us with an abundance of rarities, both natural and artificial, of which we have been almost as much deprived as if it had still remained a part of the *unknown* world. SPRAT.

An Account of the Empire of Marocco, and the District of Suse; compiled from miscellaneous observations made during a long residence in, and various journies through, these countries. To which is added an accurate and interesting account of Timbuctoo, the great emporium of central Africa. By James Grey Jackson, Esq. illustrated with [13 large] engravings. Pp. 306, 4to. 2*l.* 2*s.* G. and W. Nicol, 1809.

IN this age of post-haste tours, when splendid 4to. volumes of travels issue from the gates of a prison with as much confidence as ever a brave garrison sallied on its discomfited enemies, it is some consolation to meet with a work, the author of which has actually visited the countries which he describes, and what is still more rare, positively understands the language of the people. Mr. Jackson, however, has not only visited, but resided in the empire, with an account of which he now presents the public. "The following sheets," he says, "have been compiled from various notes and observations made during a residence of sixteen years in different parts of the empire of Marocco, in the successive reigns of Cidi Mohammed ben Abdallah ben Ismael, Muley Yezzid, Muley el Heshem, and Muley Soliman ben Mohammed; and which were originally intended merely as memoranda for his own use." But, at the suggestion of a noble Lord, (Moira) he "determined to submit to the public such information as a long intercourse with the natives of Barbary, as well in a political as a commercial capacity, and a *thorough know-*

ledge of the languages of North Africa, had enabled him to obtain." The multiplicity of books pretending to describe that part of North Africa, called Barbary, was rather a stimulus than a discouragement to the author, who has very properly taken some pains to correct the errors of his less-informed predecessors. The number of those he ascribes to their ignorance of the language, their short residence in, or rather rapid march through, the country; and their being deceived by illiterate and jealous interpreters. Leo Africanus, with few exceptions, he considers the only author who has depicted the country in its true light. A Journey to Mequenez in 1725 contains some original matter. Lemprière's Marocco describes the horem, or seraglio; in other parts he has copied from Chenier, whose residence in the country, although he was too proud to associate with the Moors, enabled him to make many useful observations. We recommend the following remarks to such of our *be*-knighted travellers, who, from merely posting through a town, do not hesitate to pronounce the women all prostitutes, and the men fools!

"It must be obvious to every one, that a considerable portion of time and study is requisite to obtain a thorough acquaintance with the moral and political character of any nation, but particularly with one which differs in every respect from our own, as does that of Marocco; *he, therefore, who would be thoroughly acquainted with that country, must reside in it for a length of time; he must possess opportunities of penetrating into the councils of the State, as well as of studying the genius of the people; he must view them in war and in peace; in public and in domestic life; note their military skill, and their commercial system; and finally, and above all, he must have an accurate and practical knowledge of their language, in order to cut off one otherwise universal source of error, misconception, and misrepresentation.*"

The deceptions of the sherreefs, (or princes) who are represented as very plausible and perfidious people, are also noticed with some of the errors into which they led Mr. Parke and Mr. Horneman. The author has suppressed his remarks on the journal of the latter, lest they should involve him in controversy; many will call this prudent and liberal; we prefer truth, sincerity, and correct information. Mr. J. recommends all African travellers to adopt the dress of the country, a plan so self-evident to common sense, that it must seem extraordinary how any Christian could ever venture to travel through such a country in an European dress. Generally speaking, wherever the people are not almost naked savages, their dress is quite as rational as ours, and as well adapted to their climate.

The present volume contains an account of the geographical

divisions of the empire of Marocco; its rivers; mountains; climates; soil, culture, produce; zoology; metallic, mineral, and vegetable productions; population, sea-ports and inland towns; descriptions of the inhabitants, dress, religious opinions, character, manners and customs, diseases, &c. Mohammedan religion; languages of Africa, and various dialects of the Arabic; general commerce of Marocco; annual exports and imports of Mogodor; importance of a trade with Marocco; present state of our relations with the Barbary powers; shipwrecks on the western coast of Africa; state of captives; internal commerce of Marocco with Timbuctoo and Grand Cairo; with an Appendix, describing the plague in 1799 and 1800, as witnessed by the author. These subjects are treated in thirteen chapters, which are to be followed by a sketch of "the political history of the country, in a future publication, should the present meet with the approbation of the public." As the geographical divisions of a demi-civilized country, which contains more inhabitants than Great Britain, are necessary to form just notions of its commercial value and physical resources, we shall quote them, although the author has not mentioned the length and breadth of this empire in miles, but only laid it down on his map about seven degrees in length, and varying from three to five in breadth.

"The empire of Marocco, including Tafilelt,* is bounded on the north by the Mediterranean sea; on the east by Tlemsen,† the Desert of Angad, Sejin Messa,‡ and Bledel-jerrêde;§ on the south by Sahara (or the Great Desert); and on the west by the Atlantic Occean. It may be divided into four grand divisions.

"1st. The northern division, which contains the provinces of Erreef, El Garb, Benihassen, Temsena, Shawia, Tedla, and the district of Fas;‖ these are inhabited by Arabs of various tribes, living in tents, whose original stock inhabit Sahara; to which may be added the various tribes of Berebbers, inhabiting the mountains of Atlas,¶ and the intermedial plains, of which the chief clans, or kabyles, are the Girwan, Ait Imure, Zian,** Gibbellah, and Zimurh-Shelluh.

"The principal towns of this division are Fas, (old and new city, called by the Arabs Fas Jeddede and Fas el Balie) Mekinas or Mequi-

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"* Commonly called Tafilet. † In many maps called Tremecin.

"‡ Commonly called Sigelmessa. § Commonly called Biledulgerid.

"‖ Commonly called Fez.

"¶ The Atlas mountains are called in Arabic, Jibbel Attils, i. e. the mountains of snow; hence probably the word Atlas.

"** Zian is a warlike tribe; it lately opposed an imperial army of upwards of thirty thousand men. This kabyle is defended from attacks by rugged and almost inaccessible passes.

nas, Tetuan, Tangier, Arzilla, El Araiche, Sla or Salée, Rabat, Al Kasser, Fedalla, Dar-el-beida, and the Sanctuary of Muley Dris Zerone, where the Mohammedan religion was first planted in West Barbary.

2d. The central division; which contains the provinces of Dukella, or Duquella, Abda, Shedma, Haha, and the district of Marocco.* The chief towns being Marocco, Fruga, Azamore, Mazagan, Tet, Al Waladia, Asfie, or Saffee, Suerah, or Mogodor.†

" 3d. The southern division ; containing the provinces of Draha and Suse ; which latter is inhabited by many powerful tribes, or kabyles, the chief of which are Howara, Emsekina, Exima, Idautenan, Idaultit, Ait-Atter, Wedinoon, Kitiwa, Ait-Bamaran, Messa, and Shtuka ; of these, Howara, Wedinoon, and half of Aait-Bamaran, are Arabs ; the other kabyles are Shelluhs. The principal towns of this division are Terodant, Agadeer,‡ or Santa Cruz, Inoon or Noon, Ifran, or Ufran, Akka, Tatta, Messa, and Dar Delemie.

" 4th. The eastern division, which lies to the east of the Atlas, and is called Tafilelt ; was formerly a separate kingdom. A river of the same name passes through this territory, on the banks of which the present Emperor's father, Sidi Mohammed ben Abdallah, built a magnificent palace. There are many other adjacent buildings and houses inhabited by sherreefs, or Mohammedan princes of the present dynasty, with their respective establishments."§

The author enumerates twelve rivers, most of which are navigable for some distance in winter ; others are impassable

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" * Called by the Arabs Maroksh. By the negligence of authors Marocco has been called Morocco, as Mohammed or Muhammed has been transformed to Mahommed, and Mohammedan to Mahommedan.

" † Sueerah is the proper name ; Europeans have called it Mogodor, from a saint who was buried a mile from the town, called Sidy Mogodool, which last word from oral tradition has been corrupted to Mogador, and sometimes to Mogadore.

" ‡ Agadeer is the Arabian name, Guertguessem, the ancient African name, and Santa Cruz is the Portugueze appellation.

" § The modern Arabs divide Northern Africa into three grand divisions : the first extends from the Equator to the Nile El Abeede, or river of Nigritia, and is called Soudan, which is an African word indicative of black, the inhabitants being of that colour : the second extends from the river of Soudan to Bled-el-jerrêde, and is denominated Sahara, from the aridity and flatness of the land : the third division comprises Bled-el-jerrêde, the maritime states of Barbary, Egypt, and Abyssinia. Some authors have affirmed that Bled-el-jerrêde signifies the country of dates ; others, that it signifies the country of locusts ; dates abound there, but the name does not imply dates. Jerâad is the Arabic for locusts ; but it is radically a different word from Jerrêde, which signifies dry."

during *liali*, or the 40 shortest days from Dec. 20, to Jan. 30. The *Muluwia*, which falls into the Mediterranean, is not only fordable, but often dry, in summer, hence it is called *el baha billa ma*, or a sea without water. These rivers are almost all plentifully supplied with fish, particularly a kind of salmon-trout, called *shebbel*. On the mountains and climate the author is very brief, and no attempt is made to ascertain the height of that vast chain of mountains called Atlas, which runs north and south, and is perpetually covered with snow. This chain of northern and southern mountains of Atlas in some measure forms a natural barrier between the Arabian deserts, and the empire of Marocco, a valuable part of which, nevertheless, is situated east of them, as at Tafilelt. These mountains abound in metals and minerals, and the climate is said to be healthy and invigorating. The Shelluhs, or inhabitants of the mountains of Atlas are, however, a meagre people, owing to their abstemiousness in using only barley gruel, bread, honey, and seldom animal food. The Arabs, Moors, and Berebbers, on the contrary, live hospitably, and eat nutritious food of the farinaceous kind. A general view is given of the soil, culture, and produce of the different districts or provinces, (amounting to 14) of this empire. In describing of El Garb, the north-west province, Mr. J. relates the following tradition, which may please those physical geographers, who think the straits of Gibraltar a modern production.

" This is the westernmost province of Marocco northward, as its name denotes, El Garb signifying the West. There is a tradition among the Arabians, that it was originally united to Trafalgar and Gibraltar, shutting up the Mediterranean sea, the waters from which passed into the western occean by a subterraneous passage; and at this day they call Trafalgar *Traf-el-garb*, i. e. the piece or part of El Garb; and Gibraltar *Jibbel-traf*, i. e. the mountain of the piece, or part of El Garb.

" The ignorance of the Mohammedans in geography, added to their vanity, induces them to imagine that the empire of Marocco is nearly as large as all Europe, and they accordingly ascribe to the various provinces the character of some European nation: thus the warlike Ait Imure are compared to the English, the people of Duquella to Spain, Shawia to Russia."

The province of Shedma is famous for the goat skins which are exported from Mogodor, for Marocco leather: there the merchants are so eager to purchase them, that they often " give as much for the skin as the whole goat was sold for." In the province of Haha, the Shelluhs express, from the kernels of olives, a kind of oil for lamps, a pint of which will " burn

nearly as long as double the quantity of olive or sallad oil." It is also used instead of butter for frying fish, but having a powerful smell, it requires to be boiled with an onion and a crumb of bread; without this preparation it is said to produce leprous affections. There is on the S. W. coast, a roadstead called Tomée, or the place of seven wells, where English ships frequently take in water, which the author inspected, and adds "concerning this remarkable sea-port I am not at present authorized to disclose more."

The provinces of Draha and Tafilelt, whose inhabitants are called *Drahawie* and *Filelly*, are the date countries. When a *Filelly* Arab has eaten too many dates, which are a very indigestible food, he has recourse to dried fish, to promote digestion. So productive, indeed, are the dates, as being the principal food of the inhabitants, that one plantation, near the imperial palace at Tafilelt, sold for 5,000 dollars, although three quintals were given for two dollars. From the ruins of Pharoah (which is about a day's journey from Mequinas) to Talfilelt is a journey of eight days on horseback, at the rate of thirty-five miles a day; the first three days carry the traveller to the eastern foot of the Atlas mountains, whence he proceeded through a vast desert plain, consisting of whitish clay, totally destitute of vegetation and never moistened by a shower, to the environs of Tafilelt. Through this plain a considerable river of brackish water runs a course of four hundred and fifty miles, and is finally absorbed in the desert of Angad. On the banks of this river, which at Tafilelt is as large as the Thames at Putney, several castles have been built by the princes of the reigning family, and small quantities of wheat and barley have been lately cultivated near it. The principal meal of the Arabs is after sun-set, as the heat is too great to permit the use of any thing substantial while the sun is above the horizon. The following moral character of the Filelly inhabitants is very pleasing.

"The people have among themselves a strict sense of honour; a robbery has scarcely been known in the memory of the oldest man, though they use no locks. Commercial transactions being for the most part in the way of barter or exchange, they need but little specie; gold dust is the circulating medium in all transactions of magnitude. They live in the simple patriarchal manner of the Arabs, differing from them only in having walled habitations, which are invariably near the river.

"A considerable trade is carried on from Tafilelt to Timbuctoo, Houssa, and Jinnie, south of Sahara, and to Marocco, Fas, Suse, Algiers, Tunis, and Tripoli. Indigo abounds here, but from the indolence of the cultivators it is of an inferior quality. There are

mines of antimony and lead ore: the Elkahol fillely, so much used by the Arabs and African women to give a softness to the eyes, and to blacken the eyebrows, is the produce of this country. The common dress of the inhabitants consists of a loose shirt of blue cotton, with a shawl or belt round the waist.

"Woollen hayks* for garments are manufactured here of a curious texture, extremely light and fine, called El Haik Filelly."

Although Mr. Jackson is not a professed naturalist, he has furnished a very interesting chapter on the Zoology of Marocco. The number and variety of animals in West Barbary appear to exceed those in most other countries, owing no doubt to the diversity of climates. Quadrupeds, birds, and fishes are found in the greatest abundance, and of the finest species. Horses, indeed, except about the city of Marocco, have been rather neglected, although they have in general stronger sinews than those of Europe. "Geldings are unknown in Mohammedan countries; a Mooselmin will neither castrate, nor sell the skin of the beast of the prophet, the noblest of animals.' Among the birds, ostriches and pelicans are sufficiently common. But two species of the red and brown fox, called *Thaleb* and *Deeb*, seem to be the animals which are least known in this country; the latter has been compared to the Jackal, but its name is used metaphorically for craft, which alone allies it to the fox. The following particulars may contribute to remove many erroneous opinions respecting the Hyæna, some of which have even recently been promulgated by the French annalists of the Museum.

"*The* (*Dubbah*) *Hyæna.*—The Dubbah, a term which designates the hyæna among the Arabs, is an animal of a ferocious countenance; but in its disposition more stupid than fierce; it is found in all the mountains of Barbary, and wherever rocks and caverns are seen; this extraordinary animal has the opposite quality of the deeb,† having a vague and stupid stare, insomuch that a heavy dull person is designated by the term dubbah. The flesh of this animal is not eaten, except in cases of extreme hunger: those, however, who have tasted it assert, that it causes stupefaction for a certain time; hence, when a person

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"* The hayk of the Arabs is a plain piece of cloth, of wool, cotton or silk, and is thrown over their under dress, somewhat similar to the Roman toga."

"† The dubbah and the deeb are so totally different, that I cannot account for the error of Bruce in saying they are the same animal; for, besides various other differences, the dubbah is more than twice as large as the deeb."

displays extraordinary stupidity, the Arabs say, (*kulu ras Dubbah*) he has been eating the head of a hyæna.

" The mode of hunting this animal is singular ; a party of ten or twelve persons, accompanied with as many dogs of various kinds, go to the cavern which they have previously ascertained to be the haunt of the hyæna ; one of the party then strips himself, and taking the end of a rope with a noose to it in one hand, he advances gradually into the cave, speaking gently, and in an insinuating tone of voice, pretending to fascinate the hyæna by words ; when he reaches the animal, he strokes him down the back, which appears to soothe him ; he then dexterously slips the noose round his neck, and instantly pulling the rope to indicate to those on the outside of the cave, who hold the other end, that it is fixed, he retires behind, throwing a handkerchief or cloth over the eyes of the hyæna ; the men then pull the rope from without, whilst he who fixes the noose urges the animal forward, when the dogs attack him. Some of the Shelluhs are very expert at securing the hyæna in this manner, and although there may be some danger in case the rope breaks, yet the man who enters the cave always carries a dagger, or large knife with him, with which he has considerably the advantage, for this animal is by no means so ferocious as he appears to be : in the southern Atlas I have seen them led about by the boys ; a rope being fastened round the animal's neck, and a communicating rope attached to it on either side, three or four yards long, the end of each being held by a boy, keep him perfectly secure. It is confinement that is inimical to a hyæna, and which increases his ferocity. There are other modes of hunting this stupid animal, either in the night with dogs, or by shooting him ; but he never comes out of his cave in the day-time, but sits at the further end of it, staring with his eyes fixed. Their general character is not to be afraid of man, nor indeed to attack or avoid him ; they will, however, attack and destroy sheep, goats, poultry, asses and mules, and are very fond of the intoxicating herb called Hashisha.* The hyæna is said to live to a great age.

" * *Hashisha*, and *Kief*.—The plant called Hashisha is the African hemp plant ; it grows in all the gardens ; and is reared in the plains at Marocco, for the manufacture of string ; but in most parts of the country it is cultivated for the extraordinary and pleasing voluptuous vacuity of mind which it produces in those who smoke it : unlike the intoxication from wine, a fascinating stupor pervades the mind, and the dreams are agreeable. The kief, which is the flower and seeds of the plant, is the strongest, and a pipe of it, half the size of a common English tobacco-pipe, is sufficient to intoxicate. The infatuation of those who use it, is such, that they cannot exist without it. The kief is usually pounded, and mixed with (*El Majune*) an invigorating confection, which is sold at an enormous price ; a piece of this, as big as a walnut, will for a time entirely deprive a man of all reason and intellect : they prefer it to opium from the voluptuous sensations

" The dubbah and the deeb resemble each other in their propensity to devour dead bodies; so that whilst the plague ravished West Barbary in 1799 and 1800, these animals were constant visitors of the cemetries.

" *The Gazel* (antelope).—The gazel is that pretty light and elegant animal, swift as the wind, timid as a virgin, with a soft, beautiful, large, and prominent black eye, which seems to interest you in its favour. In its general appearance, the gazel resembles our deer; it is, however, much smaller, and has straight black horns, curving a little backwards. The eye and figure of the gazel, so well known to all Arabian poets, are emblematical of beauty, and the greatest compliment that can be paid to a beautiful woman, is to compare her eyes to those of the gazel.* Much art is employed by the Arabian females to make their eyes appear like those of this delicate animal. Eyes originally black and lively, are made to appear larger and more languishing by tinging the outer corner with *El Kahol filelly*, a preparation of lead ore [antimony?] procured from Tafilelt, which gives an apparent elongation to the eye. The eye-lashes and eye-brows being also blackened with this composition, they appear peculiarly soft and languishing; it is said also to improve and strengthen the sight. Every one who has accurately observed the eye of the African gazel will acquiesce in the aptness of the simile before alluded to. The word *angel*, so often employed by our poets to designate a beautiful female, is, with the Arabs, transformed to gazel: thus the Arabian sonnet:

" Say, thou *Antelope* in beauty,
Since permitted to return,
Say, what is a lover's duty,
Who with ardent fire doth burn.

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which it never fails to produce. Wine or brandy, they say, does not stand in competition with it. The Hashisha, or leaves of the plant, are dried and cut like tobacco, with which they are smoked, in very small pipes; but when the person wishes to indulge in the sensual stupor it occasions, he smokes the Hashisha pure, and in less than half an hour it operates: the person under its influence is said to experience pleasing images: he fancies himself in company with beautiful women; he dreams that he is an emperor or a bashaw, and that the world is at his nod. There are other plants which possess a similar exhilirating quality, among which is a species of the Palma Christi, the nuts of which, mixed with any kind of food, affect a person for three hours, and then pass off. These they often use when they wish to discover the mind of a person, or what occupies his thoughts."

" * Andik aineen el Gazel ia Lella. Beek zin el Gazel ia Lella. You possess the eyes of an antelope, O Lady—You possess the beauty of a gazel, O Lady,—are irresistible compliments with the Arabs. Again, Zin el mikkumule, and Zin el Gazel, perfect beauty and gazel beauty, are synonymous terms."

ancient Abyla,) and other wild animals. Mr. J. proceeds to notice the domestic ones. He modestly observes, however, that his observations will serve only as a clue to future travellers, who, having their names accurately given in the language of the country, may easily ascertain their respective species for the elucidation of natural history. The author's account of the desert camel would savour of the marvelous in a less judicious writer.

"*El Heirie or Erragual.*—Nature, ever provident, and seeing the difficulty of communication, from the immense tracts of desert country in Sahara, has afforded the Saharawans a means, upon any emergency, of crossing the great African desert in a few days: mounted upon the (Heirie) desert camel, (which is in figure similar to the camel of burden, but more elegantly formed) the Arab, with his loins, breast, and ears bound round, to prevent the percussion of air proceeding from a quick motion, rapidly traverses, upon the back of this abstemious animal, the scorching desert, the fiery atmosphere of which parches, and impedes respiration so as almost to produce suffocation. The motion of the heirie is violent, and can be endured only by those patient, abstemious, and hardy Arabs who are accustomed to it.* The most inferior kind of heirie are called Talatayee, a term expressive of their going the distance of three days journey in one: the next kind is called Sebayee, a term appropriated to that which goes seven days journey in one, and this is the general character; there is also one called Tasayee, or the heirie of nine days; these are extremely rare. The Arabs affirm that Sebayee does not always produce another Sebayee, but sometimes a talatayee, and sometimes a tasayee; and that its class is ascertained by the period which elapses before the young one takes the teat of the mother; thus, if it be three days, it is considered to be a talatayee, if seven days, a sebayee, and if nine days, it proves to be a heirie of nine days journey. If it prove a tasayee there are great rejoicings, it being an accession of wealth to the proprietor, as a tasayee is bartered for two hundred camels; the sebayee for one hundred; and the talatayee for thirty, or thereabout.

"This valuable and useful animal has a ring put through its upper lip, to which is fixed a leathern strap, which answers the purposes of a bridle; the saddle is similar to that used by the Moors, or what the mountaineers of Andalusia make use of. With a goat skin or a bakull, a porous earthen pitcher filled with water, a few dates, and some ground barley, the Arab travels from Timbuctoo to Tafilelt,

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"* These heirie riders will travel three days without food; or a few pipes of tobacco, or a handful of dates will furnish their meal; so that (a Mehella) a regiment of Arabs, consisting of a thousand men, would subsist on less than would be sufficient to maintain a company of one hundred Englishmen."

feeding his heirie but once, at the station of Azawad;* for these camels on an emergency will abstain from drinking seven days.

"The swiftness of the heirie is thus described by the Arabs in their figurative style: 'When thou shalt meet a heirie, and say to the rider, Salem Alick, ere he shall have answered the Alick Salem, he will be afar off, and nearly out of sight, for his swiftness is like the wind.'

"Talking with an Arab of Suse, on the subject of these fleet camels, and the desert horse, he assured me that he knew a young man who was passionately fond of a lovely young girl, whom nothing would satisfy but some oranges; these were not to be procured at Mogodor, and as the lady wanted the best fruit, nothing less than Marocco oranges would satisfy her; the Arab mounted his heirie at the dawn of day, went to Marocco,† purchased the oranges, and returned that night after the gates were shut, and sent the oranges to the lady by a guard of one of the batteries.

"*The Sh'rubah Er'reeh*,‡ or Desert horse, is to the common horse what the desert camel is to the camel of burden; this animal does not however answer the purpose so well for crossing the barren desert, as he requires a feed of camel's milk once every day, which is his only sustenance, so that there must necessarily be two she camels wherever he goes to afford this supply; for he will touch neither barley, or wheat, (oats are never given to horses in Africa) hay, straw, nor indeed any other thing but camel's milk.

"When the desert horses are brought to Marocco, as they sometimes are, they fall away; and if obliged ultimately from hunger to eat barley and straw, the Moorish provender, they recover, gradually fill up, and become handsome to the sight, but lose entirely their usual speed: they are employed chiefly to hunt the ostrich, at which sport they are very expert.

"The men who ride these Sh'rubah Er'reeh, as well as the Arabs who ride the Heiries, have their bowels relaxed at the termination of their journey; for which, on leaving the Desert, they drink a draught of camel's milk,§ called Hallib Niag, which being rejected by the stomach, they drink again; this second draught, after remaining a longer time, is sometimes also rejected; the third draft, finding the tone of the stomach somewhat restored, remains, and turns to nourishment.

"* Azawad is a watering-place or oasis, in Sahara, in the way between Timbuctoo and Tafilelt, or Marocco."

"† Marocco is about one hundred miles from Mogodor.

"‡ This term literally signifies Wind-sucker; the animal is so called from his hanging out his tongue at one side of his mouth, when in speed, and as it were sucking in the air.

"§ A food of extraordinary and incredible nourishment, and a sovereign remedy for consumption.

The sheep, owing to their depasturing on aromatic plants, are said to yield most delicious mutton. They are very prolific, the ewes generally yeaning twice a year, and bring forth two lambs each time. A ram sent to this country by the author did not degenerate. At Tedla, a rich province north of Marocco, sheep are very abundant, and their wool is so fine that no silk is softer. "The average price of a fleece of wool in Barbary is (wahud drahim) one ounce, or fivepence English, that of a sheep is one Mexico dollar." The exportation of wool from Marocco is at present prohibited; but at a time when either the effects of war, or of Buonaparte's power, must diminish our supply of Spanish wool, the author's suggestions are certainly deserving of public attention. As to the goats skins, we shall soon be able to rival the Marocco tanners in making leather.

Notwithstanding the length of the account of the *Camelion*, we shall lay it before our readers, as the natural history of this animal is yet very imperfectly known, and the author appears to have bestowed much attention on this singular creature. The disparity in the dimensions of that here described, and those given by Dr. Shaw is striking. The latter naturalist says "the size of the full grown Chamæleon is sometimes nearly a foot, *exclusive* of the tail, which is at least of equal length;" Mr. Jackson gives only half this length.

"*The Camelion.*—Tatta is the Arabic, and Tayuh the Shelluh name of this extraordinary and complicated animal; its head resembles that of a fish, the body that of a beast, the tail that of a serpent, and the legs and feet are somewhat similar to the arms and hands of a human being; the tongue is pointed like that of a serpent, and is so instantaneous in its motion, that the human sight can scarcely perceive it when it darts it out to the length of its body, to catch flies, (its ordinary food) in doing this it never misses its mark, so that I imagine there must be some glutinous substance which attaches the fly to the tongue, or else it pierces the insect with its point, which is very sharp. I have often admired the velocity with which the camelion thus secures its food, but never could discover whether it were to be attributed to the former, or the latter cause,

"The length of the camelion when full grown is ten or twelve inches, including the tail. When suddenly discovered and pursued, it runs fast, forgetting its wonted caution, which is never to trust to the tread of the foot, the toes of which grasp the object they tread on: in its ordinary movements, its step is geometrically exact; it looks carefully around to discover the state of the surrounding place, and to ascertain if every thing be safe, one eye looking behind, the other before, and in all transverse directions; for this organ is a perfect hemisphere, projecting from the head, and moving in various and

independent directions: having ascertained that its feet are safe, and that the substance on which they are fixed is firm, the camelion disengages its tail, and proceeds on, with the same caution, again fastening the tail, by twisting it round some branch or twig, till it has ascertained the safety of the next step.

"Many doubts have arisen with regard to the camelion's mode of changing its colour; from the various and repeated observations which I have from time to time made on this most extraordinary animal, in a confined, as well as in a free state, I have been enabled to ascertain, that in gardens, (its ordinary resort) it gradually changes its colour, assuming that of the substance over which it passes, and to do this it requires two or three minutes; the change beginning by the body becoming covered with small spots of the colour of the substance over which it actually passes, and which gradually increase, till it is altogether of that particular colour; green appears its favourite, or at least it assumes that hue more distinctly than any other, for I have seen it on vines so perfectly green, that it was scarcely distinguishable from the leaves; when it assumes a white or black colour, these are not clear, but of a dirty hue inclining to brown. When irritated, it will gradually assume a dirty blackish colour, which it retains whilst the irritation lasts, swelling its sides, and hissing like a serpent; when asleep, or inclined to rest, it is of a whitish cast. In the course of the various experiments which my curiosity and admiration of the camelion induced me to make, I discovered that it never drinks, and that it always avoids wet and rain. I kept three in a cage for the period of four months, during which time I never gave them any food: they appeared withered and thin. Others, which I kept in a small confined garden, retained their original size and appearance; consequently it is to be supposed that they feed on the leaves of vegetables; those confined in the cage did not vary their colour much, appearing generally that of the cage; but if any thing green, such as vegetables, were placed near it, they would assume that hue; those confined in the garden assumed so much the colour of the object over which they progressively passed, as to render it difficult to discover them Various medicinal qualities are assigned to the flesh of the camelion; and many whimsical effects are attributed to fumigation with it when dried; debilitated persons have recourse to it, and it is accordingly sold in all the drug shops at Marocco, Fas, and other places, which shops are named Hanute El Attari: the smell arising from the fumigation is by no means grateful; but what scent will prevent an African from using that remedy which credulity or superstition has persuaded him will give strength to the impotent?

"The Arabs assert, that the camelion is the only animal which destroys the serpent,* and it is said to do it in the following manner: it proceeds cautiously on the bough of some tree, under which the serpent sleeps, and placing itself perpendicularly over its head, discharges a glutinous thread of saliva, having a white drop at the end;

"* It is called (Adû el-hensh) the serpent's enemy."

which falling on the serpent's head, soon kills him. This assertion being general and uncontroverted, among the Arabs, I have mentioned it, as a hint to future travellers, who may be desirous of investigating its truth.

"The camelion is, by some persons, said to be venomous; but I never knew any harm done by them, though the boys sometimes carry them in their bosoms for a whole day.

"*The Dub* or *Saharawan Lizard*.—This animal always avoids water; it is about eighteen inches long, and three or four inches broad across the back; it is not poisonous, being an inhabitant of Sahara, which, like Ireland, contains no venomous animals:* it lays eggs like the tortoise; it is very swift, and if hunted, will hide itself in the earth, which it perforates with its nose, and nothing can extricate it, but digging up the ground. The similarity between the name of this reptile, and the Arabic name of the bear, (Dubb) has probably led some persons to assert, that there are bears in Africa."

By the immunities of Sahara it should seem that there were more venom-destroying saints than St. Patrick, unless General Vallancey can prove that this desert was visited by some Hibernio-Milesian. Mr. Jackson, during his residence in Barbary, witnessed the destructive power of the Locusts, and has given a correct drawing of one of these extraordinary insects, (the *Locusta* or *Gryllus migratorius* of Fabricius and Linnæus, we presume) which, by common observers, cannot be distinguished from grasshoppers, except that they are about twice as large. They stay sometimes in Barbary from three to seven years, and are sure to create both a famine and a plague, as they consume every vegetable, and afterwards die in such numbers as to taint the atmosphere.

"They have," observes the author, "a government among themselves, similar to that of the bees and ants; and when the (Sultan Jeraad) king of the locusts, rises, the whole body follow him, not one solitary straggler being left behind to witness the devastation. When they have eaten all other vegetation, they attack the trees, consuming first the leaves, and then the bark, so that the country, in the midst of summer, from their unsparing rapacity, bears the face of winter. In my travels, I have seen them so thick on the ground, as sometimes actually to have covered my horse's hoofs, as he went along; it is very annoying to travel through a host of them, as they are continually flying in your face, and settling on your hands and clothes. At a distance, they appear, in the air, like an immense cloud, darkening the sun; and whilst employed in devouring the produce of the land, it has been observed that they uniformly proceed one way, as regularly as a disciplined army on its march; nor will it be possible to discover a single one going a different

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"* Even the Bo'ah, or desert serpent, is not venomous."

way from the rest. In travelling from Mogodor to Tangier, before the plague in 1799, the country was covered with them: a singular incident then occurred at El Araiche; the whole country, from the confines of Sahara to that place was ravaged by them, but after crossing the river El Kos, they were not to be seen, though there was nothing to prevent them from flying across it; moreover, they were all moving that way, that is to the north; but when they reached the banks of the river, they proceeded eastward, so that the gardens and fields north of El Araiche were full of vegetables, fruits, and grain. The Arabs of the province of El Garb considered this remarkable circumstance as an evident interposition of Providence.

"This curse of heaven can only be conceived by those who have seen the dismal effects of their devastation: the poor people by living on them, become meagre and indolent, for no labour will yield fruit, whilst the locusts continue increasing in numbers. In the rainy season they partially disappear, and at the opening of the spring the ground is covered with their young: those crops of corn which are first mature, and the grain which becomes hardened before the locust attains its full growth, are likely to escape, provided there be other crops less forward for them to feed upon.

"Locusts are esteemed a great delicacy, and during the above periods dishes of them were generally served up at the principal repasts; there are various ways of dressing them; that usually adopted, was to boil them in water half an hour; then sprinkle them with salt and pepper, and fry them, adding a little vinegar; the head, wings, and legs are thrown away, the rest of the body is eaten, and resembles the taste of prawns. As the criterion of goodness in all eatables among the Moors, is regulated by the stimulating qualities which they possess, so these locusts are preferred to pigeons, because supposed to be more invigorating. A person may eat a plate full of them, containing two or three hundred, without any ill effects.

"When the locust is young, it is green; as it grows, it assumes a yellow hue, and lastly becomes brown. I was informed by an Arab, who had seen the (Sultaan Jeraad) king of the locusts, that it was larger and more beautifully coloured than the ordinary one; but I never myself could procure a sight of it."

The reader may conceive what are the comforts of living in Marocco, where, in addition to musquitoes, gnats, and bugs, scorpions get into the beds!

"*The Scorpion (El Akarb).*---The scorpion is generally two inches in length, and resembles so much the lobster in its form, that the latter is called, by the Arabs, (Akerb d'elbahar) the sea-scorpion: it has several joints or divisions in its tail, which are supposed to be indicative of its age, thus, if it have five, it is considered to be five years old. The poison of this reptile is in its tail, at the end of which is a small, curved, sharp-pointed sting, similar to the prickle of a buck-

thorn tree; the curve being downwards, it turns its tail upwards when it strikes a blow.

"The scorpion delights in stony places, and in old ruins; in some stony parts of the district of Haba they abound so much, that on turning up the stones, three or four will be found under each. Some are of a yellow colour, others brown, and some black; the yellow possess the strongest poison, but the venom of each affects the part wounded with frigidity; which takes place soon after the sting has been inflicted.

"During the summer, the city of Marocco is so infested with this venomous reptile, that it is not uncommon to find them in the beds; all persons, therefore, who visit Marocco at this season of the year, should have the feet of their bedsteads placed in tubs or pans of water; this precaution will also prevent the attack of bugs, which in summer are a perfect nuisance; but the inhabitants are accustomed to all these sorts of inconveniences, and care not about them.

"Most families in Marocco keep a bottle of scorpions infused in olive oil, which is used whenever any person is stung by them; for although the scorpion carries an antidote in itself, it is not always to be caught, as it often stings a person whilst asleep, and disappears before he awakes, or thinks of looking for it; in which event the body of the live scorpion cannot of course be procured. It is necessary to bind the part, if possible, above the place stung, then to cauterize, and afterwards to scarify the puncture, to prevent the venom from pervading the system; this method is sometimes effectual, and sometimes not, according to the situation of the part wounded, and the nature of the scorpion, some being more poisonous than others; but where the flesh of the reptile can be obtained, the cure is certain and effectual.

"Without speaking of all the various kinds of serpents which are either timid, harmless, or not venomous, I must observe, that the *Domestic Serpents* claim some attention. In the city of Marocco these animals abound; there is scarcely a house without its domestic serpent, which is sometimes seen moving along the roofs of the apartments: they are never molested by the family, who would not hurt them on any consideration, conceiving them a benediction on the household; they have been known to suck the breasts of women whilst asleep, and retire without offering any further injury. They are so susceptible as to be sensible of enmity towards them, and it is thought imprudent to incur their displeasure; for this reason the inhabitants of Marocco treat them kindly, and as members of the family, not wishing to disturb an animal that claims the rights of hospitality by settling in their house."

(To be continued.)

Anatomico-chirurgical Views of the Nose, Mouth, Larynx and Fauces; with appropriate Explanations and References. By John James Watt, Surgeon. The engravings executed by Hopwood, from original drawings by Baxter: together with an additional anatomical description of the parts, by Mr. W. Lawrence, demonstrator of Anatomy at St. Bartholomew's Hospital. Pp. 34, folio, 4 plates, with 1 of outlines; plain, 1*l.* 11*s.* 6*d.* coloured 2*l.* 2*s.* Highley, 1809.

IT may seem extraordinary that, hitherto, so little attention has been given to the organic structure of the inferior part of the head, while so much has been devoted to that of the superior, although the former only contains those organs which distinguish man from brutes. Numerous drawings and dissections have been made of the brain, and almost every physiologist and anatomist of distinction has attempted to elucidate its structure and functions: but those organs in which are seated the senses of taste and smell, as well as the peculiar faculty of uttering articulate sounds, have been comparatively neglected. Mr. Watt, therefore, in attempting to bring this subject before the public, has justly merited their thanks and approbation, as appears by such a respectable list of subscribers, to a work of so limited a nature; this, indeed, may be considered as a presumptive proof of their conviction that it was necessary, or that the subject was by no means pre-occupied or exhausted. Of all the parts of the human body, professional men have most neglected the diseases incident to the mouth and its adjoining members, although catarrhs and tooth-aches are the most general of all complaints; nay, so shamefully have surgeons neglected the latter, that they have tacitly given an ephemeral, (we had almost said a necessary) existence to a distinct race of illiterate quacks, ycleped dentists, who, to the great prejudice of the public, profess to cure, or remedy what they do not understand. It is evident that all the diseases of the teeth are merely symptomatic of other affections which are only known to, or can be cured by, the regular practitioner. The same may be said of catarrhs, and all the cynanche genus of diseases; did medical men study the nature and effects of inflammation in the mouth, nose, and fauces, more profoundly, we might then hope to see that fatal malady, *phthisis pulmonalis*, at least arrested in its progress, if not absolutely limited to those subjects in which it found an organic defect. But hitherto, unfortunately, this subject has been very little attended to, and instances of the most culpable ignorance might be given in the practice of many of our most distinguished physicians of the present day, by their absurd

prescriptions for what they call gargles. How little, indeed, is really known of inflammation in these organs appears by the ingenious little tract of Dr. Badham. With such facts then before us, we must acknowledge our obligations to the author for his well-meant endeavours to make the structure of the organs of the voice, taste, and smell, better known to all classes of medical practitioners, and thus enable them to extend and improve their knowledge of the nature of the diseases of those parts of the head.

Mr. Watt, however, is very brief in his illustrations, confining himself to a dry, numerical description of the different parts, after informing his readers of the process adopted for exhibiting the sections or views in his plates. The mucous membrane is the only organ on which he indulges any observations.

"The internal mucous membrane of the pharynx is not only connected with each of the organs of sensation, but those of respiration and digestion are also most intimately united with it. As this membrane has a direct continuation into the œsophagus, its course through the whole intestinal canal may be traced even to the orifice of the anus, where it is gradually lost among the common integuments. It afterwards passes from the duodenum through the ductus communis choledochus to the gall-bladder and pori biliarii, and along the pancreatic duct to the substance of the pancreas. The same membrane not only covers the posterior surface of the larynx, but, after including the epiglottis, enters the cavity of that organ through the rima glottidis, passing along the trachea and its ramifications, even to their termination in the substance of the lungs.

"There is a difference in appearance between the membrane of the mouth, and the mucous lining of the pharynx; but the structure of both parts is the same. [Qr. ?] It proceeds from the velum palati, and root of the tongue, into the cavity of the mouth: having invested the tongue, and afforded a covering to the internal surface of the cheeks and salivary glands, whose ducts it permeates, it is again lost in the external integuments at the lips. This membrane also enters the cavity of the nostrils, where it forms the pituitary membrane; and, proceeding along the apertures of the Eustachian tubes, lines the internal surface of the membrana tympani, as well as the cavity of the tympanum itself. It is then extended over the cavity of the nostrils, covering the septum narium and turbinated bones; and entering the frontal, ethmoidal, sphenoidal, and superior maxillary sinuses, it is again lost in the external skin about the nostrils; but is previously continued into the nasal duct with its sac and lacrymal ducts, and through the puncta lacrymalia, is once more united with the common integuments. Here the tunica conjunctiva commences, and not only covers the anterior surface of the eye-ball, but is continued through the excretory ducts, even to the substance of the lacrymal glands, and

affords a covering to the Meibomian follicles, and caruncula lacrymalis.

" If, when we observe the continuations of this membrane, we also consider the distribution of its nerves, its lymphatics, and blood-vessels, we shall have no difficulty in admitting the existence of a principle of sympathy, by which the diseases of one organ are transmitted to another ; and in recognizing the advantages which may be derived from this source in the employment of remedies.

" The muscular structure of the pharynx, the contiguity of the carotid arteries, jugular veins, sympathetic nerves, as well as of the paria vaga, accessory, lingual, hypoglossal and glossophryngeal nerves, are so many additional motives for considering the share which this organ bears in the process of gargling, in coughing, spitting, deglutition, sneezing, laughing, weeping, inflation of the cheeks, singing, and other actions, especially if we advert to the motions performed by the pharynx under these circumstances, and the various degrees of contraction and dilatation which it experiences."

We must be permitted to doubt the accuracy of a part of this statement, as the mucous in the nose never becomes fetid, whereas in the mouth fetor is very common, and the most frequent cause of what is called bad breath. Nor is the action of the nitrogen or carbonic acid gas disengaged by the lungs sufficient to account for this fetor, as the breath is equally impregnated with these gases in passing through the nostrils as well as through the mouth, although the mucous in the former does not thence become fetid, as it sometimes does in the latter. It is true, this effect may be owing to other secretions, and, if so, it was the more necessary that the author should have noticed them. But, of the various appearances on dissection, Mr. Watt has furnished very intelligible and useful views, which will be found worthy the attention of the practizing surgeon.

Mr. W. Lawrence, however, in order to atone for Mr. W.'s conciseness, has written 20 folio pages of " description," certainly as dry as ever were the bones of a weather-beaten skeleton. Yet his design was not " to enter into minute and laboured anatomical descriptions," but merely " such a general sketch of the organs and their functions, as would be sufficient to render the plates intelligible." With this view he begins his description by taking a general survey of " the cavity of the mouth," in which we have the following account of the lips, after stating their situation and use.

" They consist (says Mr. L.) *externally* of skin *remarkable* for its *thinness*, as well as for the hairs which grow on it, and form the beard, one of the great characteristic differences between the male and female subject. This is succeeded by a large assemblage of muscular

fibres, giving to the part a power of motion in every direction. The muscular layer is followed by a considerable number of mucous glands (*glandulæ labiales*) forming small granular bodies, projecting towards the mouth, where they are covered by the mucous membrane, and possessing excretory ducts, which perforate that membrane. The mucous lining of the lip resembles that of the mouth in general: it is very vascular, and becomes of a general deep red from minute injections. The red swelling part, which forms the very opening of the mouth, is distinguished from the common skin, externally by a clearly-defined line, and from the mucous membrane on the inside. It is this part which forms, by its clear transparent redness, so beautiful a contrast with the pearly whiteness of the teeth. It possesses cuticle, which often separates in dry and ragged portions, particularly in cold weather. The cutis at this part is furnished with numerous villi, indicating a *high degree* of *organization*; and the *pleasurable physical sensation*, experienced in *kissing*, corresponds with this structure."

We fear that our optic nerves are not quite so good as Mr. Lawrence's, as we have hitherto been unable to discover that "remarkable thinness" of the skin on the *outside* of the lips, of which he speaks; nor did we think that skin so extensible as that on the lips necessarily must be, could be very remarkable for thinness. As to the fine hair or down on them, which the author considers as "indicating a *high* degree of organization!" we had, no doubt ignorantly, attributed it to temperature, especially as this down (or *villi* if he prefer it) is found to increase on the lips of females after a certain age. Now, however, that we are taught the mysteries of *high* and *low degrees* of *organization* (very explicit and *definite* terms) we shall henceforward conclude that all *bearded* old-maids possess *high* degrees, and smooth-faced matrons, *low* degrees of organization!

We wish we could pay the same deference to all the opinions of our grave demonstrator of anatomy, but we are really apprehensive that he has confounded *artificial* with *natural* sensations, when he speaks of "the pleasurable *physical* sensation experienced in kissing." We did not know that lips so often bitten, rubbed with a rough tongue, and exposed to such diversity of hot and cold food, as they generally are, could retain a very high degree of sensibility, especially, too, where such acute sensibility was in no way subservient to the general purpose of the animal economy. If, indeed, the contact of lips be attended with a "pleasurable *physical* sensation," it is very odd that our neighbours, whose whole business of life is to study *pleasure*, have not yet discovered it, and that they should continue to ridicule the English for practising it. But Mr. L. is not the first philosopher who mistook artificial acquirements for natural laws, and reasoned accordingly. Doubtless the con-

figuration of the lips may be indicative of the influence of pride or vanity on the mind, without their possessing any peculiar *physical* sensibility in themselves, as such a quality is not required either for tasting, smelling, feeling, or any other purpose of nature: they are only the shield of the more delicate organs, and are not themselves the organ of any one sense. If, therefore, any "pleasurable sensation" be excited by the contact of lips, it has not its source in these members, but in the imagination or the faculty of associating ideas. It is, like many other of the fancied pleasures of fashionable life, the mere creature of artificial habits, manners, and customs, and not to be accounted for by any supposed thinness of skin, high degree of organization, or any other *physical* cause. The indulgence, too, in this imaginary pleasure, like in that of the fictitious horrors of the stage, soon carries its votaries *hors de la nature*. A little more attention, indeed, to the true economy of nature, would soon convince man that good health, good morality, and right reason, are much more inseparable companions than half-informed philosophers would induce us to believe.

The structure and functions of the *cheeks* are next considered by our author, and also the *tongue*, that organ of mischief often both to body and mind. To the tongue, indeed, hypochondriacs and domestic quacks always have recourse; the former to discover the source of diseases which are mental, the latter of infirmities, which are only the effect of consuming powerful drugs. As the observations on *mastication* contain some practical information we shall extract them.

"The food, whether solid or fluid, is retained in the mouth by closing the aperture, and applying the lips and cheeks against the teeth. It is propelled into the back part of the mouth by means of the lips or cheeks pressing on it, and is moved about into every part of each division of the cavity, by the wonderfully quick and varied motions of the tongue, which, by the elevation of its sides, is formed into a sort of cup for that purpose. Or its point is passed between the teeth to clear the food from the corners and sides of the cavity. At the same time the teeth are either brought together perpendicularly, so as to divide the food by the act of biting; or the inferior molares, by the lateral motions of the lower jaw, grind the alimentary substance against the superior ones, which remain immoveable. The different portions are collected, and repeatedly subjected to this action by the motions of the tongue and cheeks; and when sufficiently reduced, it is placed in a mass on the superior surface of the tongue, previously to swallowing. This mechanical trituration is of the greatest importance in preparing the food for the action of the

digestive organs. For there is no force applied to the aliment in the stomach or intestines, that can be at all considered as equivalent to the effect of mastication. It is well known that the skin of a grape is not broken in its passage through the whole alimentary canal. Imperfect mastication must therefore much injure digestion; and hence old persons digest badly, unless they cut their food minutely, so as to resemble the effect of chewing. 'I can easily believe,' said Haller, 'that a much smaller quantity of food would afford a sufficient proportion of nourishment, if it were more completely chewed. Hence nature has attached a great pleasure and enjoyment to the performance of this process; and I have found the driest bread become sweat and grateful to the palate, when long and thoroughly chewed.'"

The functions of the *salivary glands* which yield moisture to soften the food and assist deglutition are next described; with the "passage of the food into the pharynx:" "cavity of the nose," and the "antra or maxillary sinuses." From an anatomist so experienced as Mr. L. we certainly expected some original observations on the organs of the voice, but have been unfortunately disappointed. MM. Humboldt, and Bonpland, made some curious observations on the larynx of birds in South America, and surely something yet remains to be done respecting the human larynx, and the auxiliary organs which form the voice; there is, perhaps, no other part in the animal body where the immediate or direct action of the will on the material organs is so sensible, and, consequently, none more worthy of the most minute investigation. "The voice," observes Mr. L. "receives a peculiar modification in the windings and hollows of the nasal cavities; this effect is not produced when the velum palati is elevated, nor when the nostrils are closed in front: and the alteration of the sound in either of those cases, is absurdly called, by the vulgar, speaking through the nose." In the cavity of the nose the sinuses of the cranial bones terminate, and this termination of the cranial sinuses seems particularly calculated to increase and modulate the voice. A little attention, indeed, to the features of our public singers, would shew, that the depth of the voice, or intensity of sound, depends principally on the structure of the nose. But our demonstrator of anatomy, as might be expected, is more accurate in describing the situation and appearance of the dead, than the functions of the living organs. There is, too, a now very common species of inflammatory disease in the cavity of the nose, occasioned, most probably, by extreme anxiety of mind, which affects the voice, but with which Mr. L. appears not to be acquainted.

The authors elucidations, however, of the process of mastica-

tion and deglutition are copious, even to verbosity. But, some important practical information is communicated by the description of the 4th plate, which is well calculated to instruct the surgical student how to introduce a tube through the nose into the œsophagus, and displaying "an extremely simple and ready method of conveying food into the stomach in paralysis of the œsophagus, or in the wounds inflicted in attempts at suicide." Upon the whole the plates are neatly executed: those coloured present tolerably faithful views of the natural subjects; and the work is highly creditable to the talents of Mr. Watt.

Nightingale's *Portraiture of Methodism.*

(Concluded from p. 253.)

WE have already had occasion to notice the mechanical popish discipline introduced by the Wesleys, particularly in what relates to fasting. Among the "peculiar business of a superintendant," the following direction occurs as one of the "*instituted* means" of grace.

"Do you *fast every Friday?* The *neglect* of this is *sufficient* to account for our *feebleness* and *faintness* of *spirit.* We are continually *grieving* the holy spirit by the *habitual* neglect of a *plain duty!* [what constitutes *fasting* on *Fridays* a *duty?* why not rather *fast* on *Sundays* than *Fridays?*] Let us amend from this hour. There are several *degrees* of *fasting* which cannot *hurt* your health. [This is demonstratively false; the health of the body, as well as Christian temperance, requires a moderate, uniform, and regular supply of simple food.] Begin next *Friday*, and *avow** this *duty* wherever you go. Touch *no* tea, coffee, or chocolate in the *morning*; but if you want it, a little *milk* or water-gruel. [What an admirable moralist, who makes virtue or vice consist in tea, coffee, or milk!!] Dine on potatoes; and if you want it, eat three or four ounces of *flesh* in the *evening.* [So this is *Methodist* fasting!] But at *other* times eat no

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* This is so directly contrary to the admonition of St. Matthew, that we are surprized some Christians did not revolt at such abominations, and repel them with scorn. From fanatics, indeed, we should not expect it; but those possessing sufficient rationality and faith to be Christians, should guard against all such corruptions. "When ye fast, says the Evangelist, be not as the *hypocrites*, of a sad countenance; *appear* not unto *men* to fast, but unto thy father who is in *secret*; and thy father who seeth in *secret* shall reward thee openly." Isaiah, c. 58, has admirably described *fasting*, but in a manner very different from John Wesley's milk, gruel, and fleshmeat. Rev.

flesh-suppers. These exceedingly tend to breed nervous disorders." p. 294.

Thus, we see Methodists, according to their canon, are to *fast* on Fridays by using milk or gruel instead of tea or coffee, in the morning, and to take *meat*-suppers in the evening! Seriously, we have never seen as much absurd nonsense in so few words; and it is difficult to determine whether the moral, or the medical advice is more erroneous, preposterous, and contemptible. Many other regulations and rules are also laid down for the guidance of the superintendants, nearly as foolish and immoral: his attention to band-meetings, love-feasts, quarterly-meetings, and certificates, as well as various other *inquisitorial* acts, are solemnly enjoined; but above all, *fasting* is repeatedly commanded. Friday, too, appears with the Methodists to share the same honors of *fasting*, and very nearly in the same manner and spirit, as with the Papists. One would think that the Galatians had never received the admonition "turn not again to the weak and beggarly elements of the world, observing days and months, and times, and years;" or, that it had not been revealed "Christ hath blotted out the hand-writing of *ordinances*, that was against us, which was contrary to us, and took it out of the way," so that we are no longer "subject to *ordinances*, which *all* are to *perish* with the *using*;" nor are we tied up, as the Jews were, "in meat or in drink, or in respect of a holy-day, or of the new moon, which were a shadow of things to come." Still less should we suppose that any real Christian would make a distinction in food, after it had been declared to the salacious Corinthians and Romans, that "meat commendeth us not to God. For neither if we eat, are we the better; neither if we eat not, are we the worse. For the kingdom of God is not meat and drink, but righteousness and peace."

But, however we may despise the directions to superintendents respecting fasting, we must acknowledge the prudence of the advice, to "converse sparingly and cautiously with *women*, particularly with *young* women," as it is admitted that "circumstances of rather a disagreeable nature have sometimes taken place among the preachers!" These men, we believe, have followed this direction pretty literally; for, as experience has taught them caution, notwithstanding their artificial sensuality, they have found *adultery* much more *economical* than fornication! In this, no doubt, there is *methodism*, which has also been a productive source of finance, as the purses of married women are generally better furnished than those of spinsters. An

example of this kind has recently occurred in Hertfordshire, where the husband of a methodistic wife finding her laying aside half a guinea to give to the Methodist-preacher every time he visited her, thought proper to take the gold and substitute a farthing in its place neatly rolled in paper. This was given to the Methodist-teacher, who, in consequence, preached so pointedly against "the woman who deceived the man," and who doomed her to "drinking of boiling copper in hell-fire," that she became dreadfully alarmed, sent for the preacher, inquired and was informed the cause. The husband, being in expectation of the artful preacher, detected him, demanded to know how much money he had received from his wife: the Methodist at first denied having received any: a horse-whip, however, was applied till he confessed the truth, acknowledged a very considerable sum, and received a most severe and merited chastizement, for lying, from an injured and indignant husband. So much for the freedom of methodistic converse with married women!

Mr. Nightingale makes some very judicious remarks on several other methodistic regulations, particularly on the unjust disqualifications of preachers before they are admitted into full connexion; during their probationary state of four years they have no votes or influence, can be elected to no office, have no share in the profits of the sale of the society's books in their circuit, and are liable to be dismissed by the superintendent without that formal trial which the other preachers may demand. But the most reprehensible law is that prohibiting marriage, which originated in the poverty of some preachers who were too much attached to their wives, if not too honest, to *propagate the work* in the manner of the Hertfordshire preacher before noticed.

"A person, observes our author, cannot marry among the travelling-preachers, until he is admitted into full connexion [that is till he has spent four years on trial]. This may be sound policy with Methodists; but it is both unjust and unscriptural. It savours too strongly of popery; and it is no wonder that *effects* of a most *scandalous* and *disgraceful* nature should sometimes be the result of so cruel a law. I have the honor to know a very respectable dissenting minister, who once travelled among the Methodists, but was expelled for marrying before the expiration of his years of probation. The language of St. Paul is very strong against the doctrine of forbidding to marry. How far it will apply to a certain law of methodism, the reflecting mind will judge."

That "ignorance is the mother of devotion" appears a maxim

as strictly inculcated by the Methodists as the Papists; and, notwithstanding Wesley's "Christian library" in fifty volumes, the great majority of the lower classes of preachers are incorrigibly ignorant. On this subject we quote the following:

"It never was Mr. Wesley's intention to make scholars of his lay-preachers. The great bulk of Methodists, to this day, have a sort of dread of human learning. The preachers may raise an outcry against this charge; but it is nevertheless just, as every one who has been at all conversant with the private manners of this people must acknowledge. The majority of Methodists, notwithstanding the present much improved and refined state of the connexion, are still to be sought for among persons in the lowest ranks of life, and these have nearly as strong an aversion to what they call *head-knowledge*, as any of their brethren in the lifetime of Mr. Wesley. A local-preacher whom I know, was a few years ago forbidden to preach at one of the places in his circuit, because he spoke rather better English than did the rest of his fellow-labourers in the same place!"

Many of their preachers, indeed, men who profess much and should know better, still declaim against learning and knowledge, without ever considering that if knowledge be sinful, then the knowing this must be a sin, as it is the result of knowledge. If this doctrine were true, God himself must be an infinite sinner, as infinite knowledge is one of his most common attributes. Real knowledge, however, it was well observed by the author of a "theological survey of the human understanding," in religious matters, is the same thing with conscience: the more perfect and extensive the former, the more pure and correct the latter. It is equally sanctioned by divine authority, and the great author of christianity, so far from prohibiting knowledge and learning, in many instances encouraged them as far as necessary. He ordered the apostles to unite the "wisdom of the serpent, with the innocence of the dove;" forbade them to call their "brother a fool," which was desiring them not to be foolish; and even the illiterate men whom he chose to be the first promulgators of his gospel were not suffered to remain so, but were miraculously endowed with the gift of *tongues*, of *wisdom*, and of *knowledge*. Neither do we find, among all the causes which choked the good seed, in the parable of the sower, that knowledge is enumerated in that deadly catalogue. Perhaps, indeed, some of our sage Methodists may retort these authorities, by referring to the tree of knowledge in Paradise, but let them remember that the knowledge thence acquired was of *good* as well as of evil. But however they may rail against that knowledge which they do not possess, they certainly are not deficient in *cunning*, as the

apostle of methodism himself acknowledged, when he declared that "the Presbyterians say I am a Presbyterian; the people who go to church, say I am a minister of theirs; and the Catholics are sure I am a good Catholic in my heart." By this artifice of saying something in favor of all sects, he augmented the number of his followers, at the expense of sincerity and truth. The same system is still pursued by his successors; and if Methodists manifest any partiality towards the church discipline, it is much less from attachment either to her doctrines or establishment, than from a conviction of its being the most effectual method of gaining proselytes among churchmen who are still more numerous than dissenters.

In narrating the success of Whitfield's theatrical preaching, Mr. Nightingale makes some very just observations on the general insincerity of free-thinkers and Deists, and exposes their flagrant inconsistency when speaking of religion. He also alludes to the conduct of the infamous Wheatley, who, although a doctor and preacher, was so abandoned that on one occasion the "mayor of Norwich was employed a whole day in taking the affidavits of the women whom he had tried to corrupt!"* The conscientious scruples of Charles Wesley, who always paid great attention to "his ordination oaths," in adhering to the church discipline, and his pointed censure of his brother's assumption of authority to consecrate bishops, do him great honour. The same may be said of our author's candour, in defending the establishment from the vulgar abuse of fanatic Methodists and ambitious dissenters. After stating

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* The following facts evince, we hope, a rather singular instance of depravity. A Methodist, said to have preached more than once in the Pantheon, took up with, or became the husband of, a woman who had been bribed by her master to swear a child to his shopman. The preacher opened a school not a day's journey from the Foundling-hospital. The old master of his real or pretended wife, once a tradesman in O——— street, out of which he was hissed for his infamy, and being a coadjutor of Richard Andrews, of swindling notoriety, became an inmate of this preaching-schoolmaster. The O——— street adventurer finding his finances low, thought proper to manufacture a book-debt of 50*l.* against a very old woman, and her two infirm daughters. In this nefarious conspiracy, the Methodist-preaching schoolmaster first personated an attorney in order to intimidate a doting old woman, and make her *acknowledge* some debt, and afterwards became a *witness* to prove *it!* The debt thus fabricated was accordingly recovered in the court of Common Pleas, and this worker of iniquity, we believe, still continues a schoolmaster and Methodist-preacher!

the little success of methodism in Scotland, and the intemperate conduct of some preachers in pointing out the errors of the clergy, he asks,

"Who made these Methodists judges in Israel? Who gave them authority to abuse, in public and private, the character of a body of men whose learning, piety, and morality, are in a great degree the honor of our island? Although myself a dissenter, I am constrained to acknowledge, that the great bulk of our national learning is to be found among the clergy of the establishment. In the practice of morality in general, what body of men in the world exceeds that of the regular clergy of these kingdoms? I am persuaded, not any. Pray who are the great promoters of those public charities, those learned and beneficent institutions which are at once the glory, the happiness, the bulwarks, of our country? Not the Methodists; but the bishops and clergy of the established church. Were they to withdraw their patronage and support from every charitable institution in the kingdom, the widow's heart that now sings for joy would droop within her; the poor, now raised by their munificence and public spirit would fall to rise no more. Let us only look at the lists of names which are printed with the periodical reports of almost every literary and charitable institution in these kingdoms, and we shall find this feeble testimony to the worth of our national clergy confirmed in the amplest manner. Considered as a body, they are, doubtless, the ornaments of the religion they teach, and of the country that supports them. And shall a few mistaken Methodist preachers take upon them, without censure, to vilify these men as "dumb dogs?" as unenlightened, worldly, unregenerate, unconverted sinners, without hope and without God in the world? Is it to be tolerated, that because the regular clergy are disposed to act soberly in their public ministrations, and to *read* their discourses, instead of pouring out upon the people a heap of crude, undigested, extemporaneous matter that, therefore, they shall be considered as blind leaders of the blind?

"It is in vain for the Methodists to pretend to be of a spirit different to the one I have been here alluding to, concerning their respect for the clergy. Every Methodist in the kingdom knows, if he would confess it, that those clergymen who do not preach extempore, are looked upon as unevangelical, unconverted men. Nothing is a surer test of a clergyman's being an *unenlightened man*, than his using notes in the pulpit. The exceptions to this illiberal notion are very few indeed. Else, whence is it that those clergymen who preach extempore are alone called gospel, evangelical, and enlightened ministers? Many aged and truly respectable ministers of the established church may now say: 'Those who are younger than I, have me in derision, whose fathers I would have scorned to have set with the dogs of my flock!'

"I am aware, Madam, that the praise I have here bestowed on the ministers of our church, must be given with some painful exceptions

that pluralists, and non-residents, do still disgrace the establishment, and that some of the clergy are immoral men, regardless of the flock, while they secure the fleece; but I repeat it with pleasure, the bulk of the clergy is composed of men of profound learning, sincere piety, and extensive liberality. I should be sorry to see these men removed from their livings, to make room for their calumniators. I should be sorry to see our ecclesiastical establishment reduced to that state of barbarity from which it has long been emerging. It has been said, that we have an Arminian clergy and a Calvinistic liturgy. Admit this: but we had better have only one evil than two; and if we let them alone, the time will come, I make no doubt, when the evil will be purged away by the growing influence of the good.

"At any rate, such serio-comic-episcopo-dissenting clergymen as the author of The Sale of Curates, are not the men to reform the church; but rather to augment the number of her blemishes, and to re-barbarize her ministers and supporters. Under their hands she will be

"Worse for mending—wash'd to fouler stains."

The admirers of John Wesley will doubtless be grievously offended at our author's interesting reflections on his *ordaining* lay-preachers, and making Dr. Coke a Methodist bishop! Such a scandalous violation of his ordination-oaths is censured as it deserves, and it is truly remarked, that "Mr. Wesley could, occasionally, remember to forget," as in his controversy with Dr. Evans. The whole of this business shews how easily this pretended *perfect* man could sport with conscience, how little he regarded, notwithstanding his brother's remonstrances, his most solemn obligations to the church, whenever they tended to obstruct the progress of his ambition. With equal justice and spirit has Mr. N. exposed the Methodists pretensions to liberality and toleration, and proved that they are "all false and hollow!" Methodists are as intolerant as any other sect. Persons holding the opinions of every different sect, he observes are retained and supported in the church, "and yet we are sometimes told of its intolerance, and of persecutions for righteousness sake. Truly, I think our national church is the most liberal of churches, and her pale every way the most extensive." The following observations, as coming from a dissenter, are worthy of attention, and particularly interest the followers of the religio-comic mountebank of Blackfriars' road.

"Were the *letter** of our canon laws agreeable to the *spirit* and

* Here the author forgets that there were always enemies to the church, that no regularly-constituted body was ever without laws to protect itself from its enemies, and that the original non-conformists were evidently more influenced by worldly pride and obstinacy

general *practice* of their present supporters, I should have very few objections to uniting in fellowship with the Church of England, neither do I see how any reasonable man could object to such an union. The *example* and *influence* of Dissenters* have made it unfashionable to persecute for conscience sake; and hence it is that a great majority of our regular clergy have imperceptibly imbibed that spirit of toleration, which prevents the laws against Dissenters being put into execution. I look forward with pleasure to the time when even the *letter* of our ecclesiastical laws shall breathe a perfectly mild and liberal *spirit*, when the pious wish of Archbishop Tillotson shall be accomplished; and we shall no longer hear of Christians "perishing everlastingly" for any venial error of judgment. To the light of science, and the humanising influence of reason and philosophy, I look for that spirit which will counteract the growing authority of Calvinian bitterness, and finally triumph over puritanic barbarity. Yet while we hear men, and those calling themselves the only true sons of the church, pleading for persecution, by the vindication of Calvin's affair with the unfortunate Servetus, there is certainly something to dread from the spread of this branch of Methodists, especially when we consider how many of their preachers have found their way into the church. This alarm is not a little strengthened when we see the crowds that attend the ministry of these pretended evangelicals."

Again we find our author arguing very persuasively and ably in defence of the magistrates who faithfully discharged the duties of their offices in preventing Wesley's conventicles.

"While the church and state" says Mr. N. "continue to be united, it is the business of the civil magistrate to see that the ecclesiastical, as well as all the other laws, are duly kept and obeyed; and surely it must be allowed, that the church of England has as much right as other churches to make what laws she chuses for the government of her own members; and such the Methodists professed themselves

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than christian charity. Their real want of the true spirit of toleration was the primary cause of their non-conformity; as dissenters they obtained a certain consequence and distinction, but as conformists they would have been lost in the multitude.---Rev.

* Surely Mr. N. is here writing most cutting irony! The *example* and *influence* of *dissenters* against persecution! Where are there such envying, bitterness, wrath and strife, as prevail in almost all the official meetings of dissenting teachers? Has not Mr. N. himself proved the intolerant spirit of the Methodists and their envious strife? Is it not the persecuting spirit of the dissenters which has *divided* them into nearly as many sects as preachers? Have not the "Independents," as they arrogantly call themselves, been long striving in vain to organize themselves into a church? And are not the author's favorite Socinians also divided among themselves? In one thing, however, they all agree,

to be. If any do not like those laws and regulations which she has enacted, they are at liberty to dissent; after which neither the church of England, nor any other church, has a right to interfere with them: But while they continue in membership, they ought to pay proper deference to all established rules of her communion. The Methodists may thank the lenient spirit of the churchmen of the present day, that they are not forcibly expelled as unruly members. This they would think a hard case; and so it would be: But law is law, said the facetious George Alexander Steevens; and I wish the Wesleyans would imitate the forbearance of their brethren of the church, when any one of their own members sees fit to violate the conventicle acts of Methodism. 'Whatsoever ye would that men should do to you, do ye even so to them.'"

Of John Wesley's general character we have already spoken, and for an account of the Methodist doctrines, bibliomancy, scripture-cards, women-preaching, street and field-*singing*, controversies with the Calvinists, &c. on all of which Mr. N. writes with candour and perspicuity, we must refer to the work, which deserves the perusal of all those who wish to know the general economy of methodism, the art of governing the multitude, and the artifices and passions of men.

In the course of our examination of this "Portraiture of Methodism," we have adduced facts and arguments proving, that the opinions and practices of Methodists are grossly immoral, irrational, and highly inimical to genuine Christian piety. It were easy to multiply facts and arguments on this important subject, but our limits prevent us from entering into details; some, however, of the more generally pernicious operations of Methodists must here be noticed, and, first, of their incessant and public religious conversations. This subject has been very ably and conclusively discussed by the Rev. W. Ludlam, (Ess. 9. vol. i.) who very justly observes, that, as to "the making so awful a thing as Christ, and his salvation, the subject of *com-*

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that is in abusing the church, not for its errors or defects, but merely because they, for the welfare of society and the honour of true religion, are deprived of power to domineer over the others. That they would be much less tolerant than the church, even their most sanguine friends will admit, and our liberal author himself, by acknowledging that "there is *certainly* something to *dread*," from the increase of Calvinism, inculcates the necessity of enforcing the *letter* and spirit of the laws against such "dreadful" sectaries! If any proof, indeed, were wanting to show, that it is not from the example and influence of Dissenters that persecution has become unfashionable, but from the genuine influence of the meek and truly christian spirit of the church, the above observations of the author would fully supply it.—Rev.

mon chat in a *mixed* company, (as the Methodists are ambitious of doing) to be bandied about from one to another, or dealing out *rhapsodies* on the *love of Jesus in public*, men of *true* piety cannot but look upon this as grievous *profanation* of that sacred name, which is above every name, and could no more endure this, than they could endure to stand praying in the corners of the streets." The methodists, indeed, have merely revived the Jewish practices of praying at certain hours, and the popish one of telling their rosary, or repeating their *Ave Marias* before the images of saints in public places, without any efficient virtue, piety, or devotion. Every observer of man, all who have attentively examined the moral and religious conduct of Papists, and Methodists, must be convinced of the injurious effects of a too indiscriminate use of the language and forms of religious devotion. But lest we should be accused by puritanical devotees of inclining too much to the opposite extreme, we shall quote a remarkable expression from Bishop Butler. "Going over the theory of virtue," says that pious divine, "in one's thoughts, talking well, and drawing fine pictures of it; this is so far from necessarily or certainly conducing to form a habit of it in him who thus employs himself, that it may *harden* the *mind* in a *contrary* course, and render it gradually more insensible, i. e. form a habit of *insensibility* to all moral considerations. For, from our very faculty of habits, passive impressions, by being repeated, grow weaker. Thoughts, by often passing through the mind, are felt less sensibly; being accustomed to danger begets intrepidity; i. e. lessens fear; to distress, lessens the passion of pity; to instances of others' mortality, lessens the sensible apprehension of our own." If these observations be founded in nature and truth as applied to morality, how much more so are they when applied to religion? Talking of religion does not necessarily make people religious; repeating prayers, mechanically, does not beget a spirit of piety; on the contrary, it has a direct and uniform tendency, as the bishop has well shewn, to substitute the semblance for the reality, the letter for the spirit, of devotion. Methodists exhibit their piety every where to be seen by men; yet, perhaps, the human mind is, generally speaking, incapable of any genuine devotion, except in the church, in domestic privity, or in retirement. Deluded and ignorant people, indeed, may set off their numerous and long prayers against their other vices; but this only proves the injurious effects of such formal piety, and the distracted state of their wandering minds while performing such eye-service. On other occasions, however, they do exercise their feelings, and display a system of *passion*-worship, which has no more analogy

to the spiritual or intellectual worship taught by Jesus Christ, than the devotion of untutored Indians has. God is a spirit, and must be worshipped in *spirit* and in truth, and not by the raving effusions of vulgar and licentious passions.

But, to the profanation of religious worship they add an irrational abuse of the doctrine of providence, by which means they have gained many followers, each one thinking himself a peculiar favorite of heaven, a *chosen one* called into light and life for the conversion of sinners! Hence the origin of their instantaneous conversions and relations of their particular experience. With all these fanatics, whether Calvinistic predestinarians, Socinian necessarians, or Deistical fatalists, it is a received and established creed, that *every* event is by the *particular* and *immediate* appointment of God, although this shocking tenet would render him the author of all *evil!* Misconceiving that passage of scripture which describes the omniscience of Deity, as numbering the sand of the sea, and the hairs on our head, they arrogantly and blasphemously conclude that every thing which they do or say comes of God, that the divine interposition in their favour is manifested to them, and that a particular and special providence will always direct them aright. With equal, and even more, reason might Mohammed and Buonaparte conclude that they were chosen instruments in the hands of Deity, that they acted by necessity, and consequently were guided by a *particular* providence. There is, we fear, not a few weak or unthinking persons, who occasionally entertain such sentiments; but Christians should remember that this is a probationary state, that our will, as far as relates to ourselves, is free, that it is our duty to exercise both our intellectual and physical faculties, that we have always a *choice* of good or evil, that all our knowledge of the divinity conduces to the belief that he acts only *mediately* and by *general*, not particular laws, that revelation was given for a general purpose, and that miracles were wrought only in subservience to the establishment of the truth of this general design, and not by individuals of every sex, age, and nation; and that we ought not to ascribe actions, which are perfectly within the compass of our own powers, to the agency of either a good or evil influence. There is indeed no doctrine which appears so consonant with scripture, and so flattering to human vanity, as that of a *particular* providence; and none, perhaps, which is oftener abused, or productive of greater evils to society. In good minds it is superstitious, in bad ones, blasphemous; it is the worst consequence of predestination or fatalism. If man is admitted to be free, the actions of a free being are no marks of the dispositions or intentions of God, unless positively

declared, on the authority of divine revelation, *so to be*; and to consider them so, without such authority, would render the proof of both natural and revealed religion impossible, would set Mohammedanism and Paganism upon as sure a basis as Christianity, and subject God to be truly deemed the author of every evil work! But, observes a writer whom we have before quoted, "what if it should have pleased God to appoint, not *particular* effects and *particular* events, but *general* effects and *general* events, and should have left it to that *reason*, with which he has thought fit to endue his intelligent creatures, to determine, according to that power of *choice*, which he has also given them, what they themselves should think proper to do? Would not submission to, and acquiescence in, this appointed *order* of things, be as much their duty, and as deserving of his favor, as submission to, and acquiescence in, *events* which may *not*, for aught any man can tell, be of divine appointment? In a world of free agents, and over none other can God be a moral governor) many events must arise from that free agency, without which there can be no religion; *permitted*, indeed, by God, because no event can happen but by his permission, yet certainly not appointed by him, because what he permits *may*, or *may not*, happen, what he appoints *must*." Did we indeed admit the doctrine of a *particular* providence, as presumed by Methodists and Papists, the Gospel would be quite unnecessary, as miracles, and revelations, and prophecies, would be every day promulgated by all those lawless ruffians who had impudence sufficient to obtrude themselves on public attention, and the miracles of the amorous St. Francis, St. Clara, John Wesley, Winifred White, Joanna Southcote, and innumerable other impostors and deceivers, would serve as infallible guides to their deluded followers. Fortunately, Christianity has been interposed to preserve human reason, (to say no more) from such lamentable degradation.

The last methodistic practice which we shall notice, is their singing salacious love-songs, some of which we have quoted from the work before us. After observing attentively the effects of popish and methodistic music on the mind, we are convinced, that it is, of all human inventions, that which most universally and irrecoverably corrupts the human heart, and most effectually extirpates all female virtue. To the reflecting observer, the very nature of music will be sufficient to account for its injurious effects. Hearing is nothing more than *feeling* with the *auditory nerve*; from this sentiment, or, as the word implies, *feeling*, the imagination is called into action, ideas are produced, and the reader may judge what must be the

nature of those ideas and sentiments, which are generated by "the most melting strains of luscious music." If we refer to the manners and customs of those countries where music is most generally studied, we find that chastity is not included in the list of their virtues; the physical cause is already explained. Hence too, perhaps, the reason why methodists, in general, are much less addicted to stealing than to licentiousness. There is nothing, indeed, in nature which produces such strong emotions as the effects of feeling in the auditory-nerve; this feeling immediately operates on the imagination, it is the sentiment-mover, and renders the mind either pure or impure, according to the nature of the subjects presented to it. For this reason, the author of Christianity, whose knowledge of human nature was as superior as his morality, often inculcates the necessity of having a *pure imagination*, as when he observes, that "he who looks at a woman and lusteth after her, hath already committed sin." Truly, the amorous music of the Methodists, to adopt their own language, must be considered as the most masterly device of the arch-enemy of mankind. It is to be regretted, however, that men, in general, are by no means aware of the fatal effects of practising what is deemed an elegant, and (we are sorry to say) at present an almost necessary accomplishment in genteel life; music is to the mind what ardent spirits are to the body, to be used as medicine but not as aliment. Much more caution, however, is necessary in the use of the former than the latter, as its effects are so much more irremediable; for the imagination once polluted with certain kinds of music, can never again be purified; the mind broken down by such arts, will never more attain its pristine energy in a state of unadulterated nature. The fascinating and electric influence of the feeling of soft sounds vibrates on the imagination, awakens ideas and passions which extend themselves to the heart, and superinduces a morbid sensibility, which soon degenerates into habitual sensuality. In this respect the songs of the Methodists are, if possible, much more corrupting than the music of the Sunday Opera; but whoever becomes a follower of either will soon find their religion and their morality converted into something very remote from rational or true piety, and energetic virtue. Whenever an illicit affection finds a place in the mind, it will soon change the lawful propensities. "The least voluntary indulgence in forbidden circumstances, though but *in thought*, will increase this wrong tendency, and may increase it further, till, peculiar conjunctures perhaps conspiring, it becomes effect, and the danger of deviating from right, ends in actual deviation from it." Such is the consequence, such the danger

of suffering the imagination* to be vitiated, and evil propensities formed. Let the teachers of youth, of religion and morality, beware of this facility of generating vice, this source of impurity, and act accordingly.

In conjunction with the other anti-christian artifices of Methodism, they have adopted a kind of intoning accent, as a measure of Methodistic sanctity. Like the quakers, whose orthodoxy may be estimated by the breadth of the brims of their hats, so may the devotion of a fair Methodist by the languid, amorous, and plaintive tone with which she salutes in the streets her "fellow-helpers in the holy cause." As we cannot, like our brethren of the "Eclectic," speak from our own experience of these things, we must depend on the veracity of Methodists themselves; of course we have only their authority for the accuracy of the following method of "holy accents." A novice just become sensible of the operations of the methodistic word, must utter first a "deep sigh, pause awhile, then a slight suscitation of hope, and finally articulate a word:" a member of a class, "to put forth two long, but mellowed aspirations of holy desire, and then measure out some soft syllables;" and an attendant of the band-meetings "to preserve inviolate the most tender cadences of ardent love, self-confidence, and sanctimonious zeal for propagation," accompanied with those gesticulations and delicate motions of the eyes, which must remove all doubt that the confirmed Methodist is perfectly qualified to be translated to the paradise of Mohammed. By these means, we are assured the Methodistic community can at all times make known their respective qualifications and progress with the greatest facility, at the same time that they inspire emulation to excel in the great work of methodistic regeneration. All caballers have their watchword, and, it seems, intoning articulation is that of the Methodists.

Before taking our leave of Mr. Nightingale, whose work has afforded us so much agreeable, useful, and authentic information

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* The following fact will, perhaps, illustrate more intelligibly the influence of the imagination on persons not inured to correct reasoning. A man of an uncultivated mind, but active imagination, declared his conviction that there never was an atheist; but on being assured that Anacharsis Clootz died under the guillotine, declaring his disbelief of a God, it struck his imagination so forcibly, that for several months he was tortured with reiterated doubts respecting the existence of Deity, until another, and to him unforeseen, incident restored his mind to Christian faith and tranquillity.---Rev.

respecting a sect of religious fanatics and enthusiasts, which, like vice, "to be hated need but to be seen," we must not omit to mention their efforts to injure or suppress this "Portraiture." Unable to refute or deny the statements which it contains, they *cunningly* resolved, we are informed, not to publish any answer to it, as they have unfortunately attempted to do to the Barrister's Hints, but to endeavour privately to depreciate its contents, and lull curiosity respecting them. Since we began our analysis the author has obtained a verdict in a court of justice for a libel, in which he was charged with *malice*. The reader will perceive that we have read it attentively, and we must declare that we have found no trace of *malice*, or any other *evil design* whatever; we have indeed noticed a little partiality towards Socinianism, which we hope time, and a little more right reason will remove; to this conclusion we are led by the manifest candour and good sense which prevails throughout the work, a new edition of which we hope to see corrected and circulated wherever the virus of the Methodist mania may have insinuated itself. If Mr. N. would but promulgate those facts with which he appears to be acquainted, we could almost hope that no modest woman of respectability and sense, would ever after set a foot in a Methodist conventicle; and we submit it to him whether it is not the interest of society, of morality, and of true religion, that such nefarious abominations should be publicly and generally exposed. Mr. N. has furnished facts, and the Barrister arguments, which surely must command attention, even in this thoughtless age.

Tour through Cornwall in the Autumn of 1808. By the Rev. Richard Warner, of Bath. Pp. 363, 8vo. 9*s*. Wilkie and Robinson, 1809.

AFTER the great variety of tours, through different parts of the island, which have been offered to the public attention, and the few recommendations from novelty which they in general possess, we cannot but acknowledge that we take up every new performance of the traveller, with a considerable degree of distrust. Mr. Warner, indeed, is not unknown to us; but he is of that doubtful character, as by no means to prepossess us with the hope of either amusement or information enough, to repay us for the trouble of conversing with him. On former occasions we have found him flippant in his remarks, bombastic in his decriptions, ostentatious of his learning, dogmatical in opinion, and in his account of places, (whether historical or traditionary) almost

invariably inaccurate. And, we are fearful that the pages now awaiting our inspection, instead of atoning for his mistakes, impertinences, or faults, in preceding publications, will rather furnish matter for fresh censure, and add to the weight of his condemnation. As we entered Cornwall with this reverend tourist, we could scarcely help exclaiming, what a coxcomb! "The hinds cheer the oxen with conversation—a sort of chaunt of very agreeable modulation"—through two whole pages! (pp. 83, 84.) At p. 85 we are told, that "all the valuable *gifts* of Cornwall lie concealed from view!" The following description, we suspect, is exaggerated.

"The road, about seven miles from Tor, pointed directly to the cliff, and led us to an abrupt descent of some hundred feet in depth, inviting us down its precipitous face by a zig-zag track, which seemed calculated only for the agile goats of the country, or the steady feet of an experienced mountaineer. We dismounted from our horses, and led them, not without sensations of dread, down a declivity, in some parts of which a false step must have inevitably been fatal, accompanied by a hind of the country, who, with fearless jocularity, laughed at our alarm, and told us, he himself had trotted the whole way when it was as dark as pitch; he added, that he had more than once seen gigs descend this fearful road. We would not affect to doubt his information, but only begged leave to observe, that their drivers must have possessed a much larger portion of nerve than prudence. We continued ascending and descending with this capricious track for about six miles, sometimes at the edge of precipices, and at others pent up between two hedges, till within half a mile of Looe, when, by a sudden bend, it introduced us to a point from whence a scene was suddenly exhibited, equally singular and beautiful Immediately under us, but at the same time at such a depth that it did not appear how we could reach it, lay the town of East Looe; its long bridge, river, and West-Looe on the opposite bank." p. 87.

Now for a little common-place invective: "As West-Looe was the first specimen we had seen of the pure representation of Cornwall, we regarded it with mingled feelings of indignation, pity, and contempt!" [p. 88.] Proceeding on his route, he had determined, it seems, to call on Philip Rashleigh, Esq. at Menabilly; but "unfortunately, (says he) I overshot his house." [p. 95.] "Charles-town," he tells us, "was built by the said Philip Rashleigh." [p. 96.] Mr. Brayley says: "It was built by Charles Rashleigh, Esq. of St Austell." From the 106th to the 110th pages are occupied with the Penryn tragedy, which gave occasion to Lillo's "Fatal Curiosity." It would be an ill-compliment to Brayley, to say that, in telling this story, he has infinitely the advantage of Warner. "Falmouth," our Tourist has discovered, "has no friend at court;

though its dirty little opposite neighbour, St. Mawes, a mean village, with no house of God in it, and few houses fit for the residence of man, enjoys the privilege of being represented in Parliament." [p. 113.] Though, according to his own confession, Borlase had exhausted the subject, yet we are pestered with Warner's impertinences on Druidism, from the 120th to 131st page. At St. Ives, his ears were assailed by a Methodist preacher, "who was generally drunk, and at his intervals of inebriety, always mad." [p. 140.] We are now treated with a very pretty story—told in Mr. Warner's very best manner! We cannot deny our readers the gratification it will afford them.

"The Cornish people, you know, are remarkably fond of pies; indeed, they have a proverb expressive of this partiality, for it is said, 'If a Cornish man were to catch the Devil, he would put him in a pie.' A cockney traveller, who had a mind to see the world, strayed down as far as St. Ives in his tour. He entered a public house there in the evening, and called for supper; 'Have you any beef for a steak?' 'No!' 'Any veal for a cutlet?' 'No!' 'Any mutton for a chop?' 'No!' 'What no meat?' 'No! an please your honour, except a nice lammy-pie which was baked to day.' The traveller, ravenous as the grave, licked his lips at the prospect of so nice a thing as a cold lamb-pie, and ordered it up Hunger was his sauce; he ate heartily, and relished his meal exceedingly. He passed the night in horrors; but had no idea they arose from the indigestible quality of his supper till the next morning, when he was about to mount his horse. 'Well, sir,' said the ostler, seeing he was a stranger, 'how did you like mistress's lammy-pie last night?' 'Excellent;' replied he, 'it was the best lamb I ever tasted.' 'Lord love ye,' returned John, 'it was not that: lammy-pie is not made of lamb.' 'Why, what the devil was it then?' exclaimed the horrified traveller. 'Why, our poor kiddy to be sure,' returned the other, 'who died yesterday of the shab.'" p. 142.

The *shab*, it seems, is a cutaneous disorder to which kids are liable. Qu. Does not the author mean "the scab?" This story instantly brought to our recollection a scene in the "Mountaineers" of Mr. Colman, where Tocho the host, and the muleteers at a Spanish Inn, are introduced in conversation. "Methinks, mine host," says one of the muleteers, "the kid you gave us at supper, had somewhat of an unsavoury smell with it; it did, as it were, stink most abominably. *Tocho.*—"I know not well how that could be, Signior, for I have bestowed wonderous pains upon it these three weeks past, to keep it sweet."

We cannot pretend to follow our traveller, step by step; to hail his port of dignity; applaud his festive humour; or pursue him through all his changes, from philosophical gravity, to

airy jocularity. We shall, therefore, pass at once to his 183d page; where we meet with a note which somewhat concerns ourselves.

"At the time I was writing this part of the present little work, the miscellaneous History of Cornwall, published by Mr. Polwhele, accidentally fell into my hands. It is enriched by a copious supplement from the pen of 'the Historian of Manchester,' including remarks on St. Michael's Mount, Penzance, the Land's End, and the Scilly Isles. In the course of these remarks Mr. Whitaker considers the passage which I have quoted from Milton's Lycidas, and, with very little regard to courtesy, accuses our great poet of ignorance, deficiency of learning, want of antiquarian and geographical knowledge, and confusion of ideas with respect to the subject in question. The charge, I confess, excited my indignation, and I had prepared for vindication, when I saw by the papers, that Mr. Whitaker was removed into that state, where the interest of all human controversies, as well as the ability of maintaining them, must for ever cease. Instead, therefore, of disturbing the ashes of the departed, I would rather pay that tribute of gratitude which is so justly due to the memory of a man whose writings afford the information and entertainment which Mr. Whitaker's confessedly do. His talents were of the first rate, though he occasionally dishonoured them, and diminished his respectability by writing for such a Review as the Anti-Jacobin!"

We cannot but say, that we think Mr. Whitaker by no means added to the dignity of his character, by entering so largely into a refutation of this author's antiquarian notions, as the pages of our Review too plainly prove. It was an eagle engaging in fight with a wren; we have often seen a cur snarling, and barking at the British bull-dog, and ready to snap at his heels; the British bull-dog condescends not even to look at the cur; he passes on, and keeps his course with perfect indifference;—so should our much-lamented coadjutor have treated Mr. R. Warner. We shall merely add, for ourselves, that we conceive the most effectual way to *dishonour* and to *diminish the respectability* of *such a Review as the Antijacobin*, would be to enlist *the talents* of Mr. Warner in its service.

From p. 187 to 197, we have an account of the pilchard-fishery. Surely, if Mr. Warner possessed the slightest regard for himself, he would not have thus grossly imposed upon the public, a narrative inferior every way to what the public have already before them, for the sake of swelling out his volume to a reasonable size. In short, it is incomprehensible to us, that, after such a complete description of the pilchard as Mr. Brayley has given us, after so many accurate accounts of the commodities of Cornwall, as we already possess, Mr. Warner should

have ventured to touch upon these points at all. Dr. Maton's book has opened to us a clearer view of the process of mining in that county, than we were ever before favoured with: accordingly, of Dr. Maton, Warner makes a liberal use. But, by quotations from authors immediately preceding him, can Mr. Warner conceive that he is either raising his own reputation, or gratifying his votaries of the circulating library? Maton and Brayley are both accessible to us, and, upon much easier terms than Warner. They are good writers. They are well-informed, without arrogance, learned without an obtrusion of science, and lively without impertinence. Mr. Warner is either the owl, or the monkey. He at one time assumes a deep solemnity, at another, is full of grimaces. In short, to pass the slightest censure on his book—(what, in truth, will recommend it to his fair subscribers) it seems a very fanciful performance without any traits of original genius or invention. To this character of the work, indeed, he has himself favoured us with a very good clue. "We discerned," says he, [p. 158.] "the celebrated Scilly-isles, or imagined we discerned—for Fancy, you know, is an excellent helpmate to inclination."

We shall, however, lay one extract from the author's account of the mines before our readers, as a specimen of that faithful description, which we naturally expect from minds deeply imbued with the love of truth. Doubtless it is from this noble sentiment that the reverend tourist has employed such definite terms, as "innumerable," "stupendous," "prodigious," "wonderful," and the like, which occur in the following vague account.

"Dolcooth mine lies about three miles to the westward of Carnbre, in a country whose very entrails have been torn out by the industry of man, stimulated by the *auri sacra fames*. Here every thing is upon a great scale, and gives a wonderful idea of the results which human powers are capable of producing when concentrated into one point, and directed to one end. The works of the mine stretch upwards of a mile in length from east to west; an extent of ground penetrated by innumerable shafts, and honey-combed by as many subterraneous passages. Its depth is 1200 feet. Five engines are occupied in bringing up ore and rubbish, and three in freeing the mine from water. The largest of these, made by Bolton and Watts, is upon a stupendous scale; but contrived with such ingenious mechanism, that its vast operations are performed with an ease and quickness truly wonderful. The construction of the beam, upon whose strength the whole success of the machine depends, is particularly admired. It was quite an awful sight to contemplate this prodigious body in action, bowing and elevating alternately its enormous crest, executing the work of 200 horses, and bringing up at every stroke (seven of which it makes in a minute) upwards of fifty gallons of

water. Darwin's animated description of the steam-engine, naturally suggested itself to our minds, and we confessed that 'imagination might be listed under the banner of science,' without endangering the *truth** or *accuracy* of her mistress.

"The unceasing rattle of this gigantic engine, the deep and dark abyss in which it works, and the smoke that issued from the horrid mouth of the pit, formed a combination that could not be regarded without terror by those who are unaccustomed to such scenes.

"The persons employed at Dolcooth mine, including men, women, and children, those who are above and those who are under the earth, amount to about 1600.—Its produce is from sixty to seventy tons of copper per month, and about 30*l.* worth of tin. The copper is worth, when dressed, 90*l.* per. ton. But in order to give you a clear idea of the magnitude of the works, as well as of the expence at which they are carried on, the following items of monthly charges in different articles used in its operations, will, perhaps, be more satisfactory than the most laboured description. The mine consumes (per month)

"In Coals, to the amount of	700*l.*
Timber	300*l.*
Cordage	300*l.*
Gunpowder for blasting	150*l.*
Candles	200*l.*
Iron	150*l.*
Sundries, about	2500*l.*

"The whole business of this vast concern is under the superintendance and management of a purser, or book-keeper, at eight guineas a month; a chief captain, at thirteen guineas per month; eight inferior captains, at six guineas per month; and an engineer. The miners provide tools, candles, and gunpowder, are paid no regular wages for their labour, but receive a certain proportion of the profits of the copper, when it is purchased by the merchants. The pro-

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* Mr. Warner is neither a man of science nor a metaphysician, and therefore, we must, *à priori*, deny his ability to decide on this question. There is, however, a characteristic disingenuousness (more worthy of the partizan or demagogue than the candid and liberal inquirer) in referring the above sentiment to Darwin's "apology," where no such expression occurs; and in his advertisement only the design of his poem is stated to be "to inlist imagination under the banner of science," without any allusion to "truth or accuracy." On the contrary, he observes in the first interlude that "science is best delivered in prose, as its mode of reasoning is from stricter analogies than metaphors or similies," which are within the province of the imagination. If the author, indeed, means to "confess," that the "imagination" may without danger usurp the place of truth, we shall have as contemptible an opinion of his morality as we now have of his accuracy.

prietors are at this time working five lodes or veins of ore. But, however considerable the business of Dolcooth mine may be at present, still the season of her greatest prosperity is past, (I use the feminine pronominal adjective, as the Cornish men, with a gallantry peculiar to their country, have applied that gender to their most valuable possessions;) she has heretofore employed 2000 workmen, and cleared on an average 6000*l.* per month. But copper was then 18*l.* per ton; it is now 90*l.*! *Another pleasing instance of the blessed effects* [what vulgar blasphemy!] *produced on the commerce of a country by the war-system.** The largest sum ever cleared by her monthly produce, in the term of forty-five years, during which she has been worked, was 7040*l.*"

We shall leave it to the reader to determine, whether falsehood, folly, or wilful ignorance are most conspicuous in the above reflection. Before the war the average price of copper was 78*l.* per ton, during the war it has risen to 180*l.*; and in France to about 250*l.* Now we would ask, what ought to be the feelings of miners after enjoying "the *blessed* effects," of "the war system," when that system has produced them 5*l.* where they formerly had only 2*l.*? Truth and nature will sooner or later overwhelm with shame the boldest contemners of their laws.

Notwithstanding the multiplicity of our reverend author's read and unread publications, we could, however, still wish to see another issue from his prolific pen, one which we understand is admirably adapted to the display of his antiquarian learning; we mean a scientific and professional inquiry in the style of his his best discourses, into the origin, and progress of a certain, noble, and ingenious art, which is a good substitute for the exploded science of alchymy, by which, our readers will recollect, *brass*, as well as purer metals, was transmuted into *gold*. Would he in the "immeasurable expansiveness" of his "intangible humanity," condescend to associate with him in this important undertaking, the experienced author of "the Bank of Faith, W. Huntington, S. S." we might confidently expect a work of inestimable value to future generations, which would most assuredly eclipse Lewis XIV.'s celebrated *Metier de Roi*, or the *Code Napoleone*. Should he feel disposed to adopt this hint for an embryo volume, perhaps he may in future "forgive us as he hopes to be forgiven," whilst we in return may discover that he actually has some talents for illustrating "the double affinity" between the verbal *love* of peace and the real *love* of money.

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* "Since writing the above, I understand that the price of copper has again risen to 110*l.* per ton."

A few Remarks, explanatory of the Motives which guided the operations of the British Army, during the late short Campaign in Spain. By Brigadier-General Henry Clinton, Adjutant-General to the Army late under the command of Lieutenant-General Sir John Moore, K. B. pp. 30, 8vo. Egerton, 1809.

Observations on the Movements of the British Army in Spain: in Reply to the Statement lately published by Brigadier-General Henry Clinton. By a British Officer, Second Edition. pp. 40, 8vo. Murray, 1809.

IN proportion as the public became acquainted with the circumstances of the campaign of 1808 in Spain, they have also evinced their dissatisfaction at the manner in which it was conducted. Brigadier-general Clinton felt this, and with more zeal than judgment or success, has attempted to teach the British public what opinions they should entertain on the subject. We cannot but respect his motives, although his reasons rather excite pity than beget conviction. Had he been more successful in his attempt, indeed, we should have admired his spirit, however we might differ from him in opinion.

"The public," he sagaciously observes, "appear to have *received* [perhaps he meant *conceived*] so erroneous an opinion, and to be still so imperfectly informed, in regard to circumstances which may be considered as having led to the unfortunate termination of the late campaign in Spain; and as the light which may be thrown upon the measures pursued by the late Sir John Moore, during that part of the campaign which immediately preceded the retreat, will serve to justify his conduct, and to clear his reputation from that shade which by some has been cast over it; I *feel myself called upon by motives of duty*, and the high respect which I owe to the memory of that *great* soldier, to publish the following short statement."

As to the "motives of duty" for publishing, we cannot distinctly conceive how they exist, unless the author meant these remarks as useful and even necessary instructions for military officers in future, who might be placed in similar circumstances. Respect, indeed, to the memory of Gen. Moore, may be highly honorable to the private feelings of the man; but it has nothing to do with the duty of the soldier; and if it induces him to conceal errors, or misrepresent facts, it is a crime against his country. If, however, the adjutant-general can prove that the conduct of the British army, from Salamanca to the point of embarkation, under the existing circumstances, was the most judicious and best possible, was calculated to do more good to our allies, less injury to ourselves, and inflict

greater misery on our enemies than any other which could have been adopted, then we shall admit the pretext of "motives of duty to publish the following short statement." But the brigadier must excuse us if we cannot take an apology for a proof, nor imaginary fears for physical difficulties, and pardon us for questioning the discretion which vindicates the memory of Gen. Moore by such adverse means.

From the "Correspondence between Sir John Moore and Mr. Frere," the Brigadier admits, "it has certainly, with seeming probability, been assumed that Sir J. Moore yielded his own judgment to the opinion of the British minister," and that he was induced to advance "entirely at his instigation." This admission, however, contradicts Gen. Moore's own declaration, that he would not submit to Mr. Frere's opinion in military affairs, and, is supposed derogatory to the general, consequently must be rejected by our author. We believe, nevertheless, that but for the spirited and patriotic remonstrances of Mr. Frere, Gen. Moore would have retreated to Lisbon without hesitation, and thus led Buonaparte to fulfil his promise, by replanting his standard on the forts of the Tagus. Gen. Moore's letters, indeed, remove all doubt on the subject; and, notwithstanding Morla's treason, and all the vulgar or prejudiced clamour which has been propagated respecting this matter, events have fully confirmed the propriety of Mr. Frere's advice. But, as this most duteous defender will have it otherwise, let us hear what he says. The circumstances which "determined Sir J. Moore to retreat upon Portugal," had changed; the "whole of the enemy's force which, after the defeat of the Spaniards at Burgos and Reynosa, might have been employed against the separated British corps, had been carried into Catalonia,* or against Madrid; by this move on the part of the enemy, Sir J. Moore found himself at liberty† to make the junction with Sir D. Baird." Now this very change of circumstances rather furnishes a satisfactory argument for retreating into Portugal, as less hazardous, than for advancing to

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* Here the Brigadier forgets the fact; the French, who defeated the Spaniards at Reynosa and Burgos, were *not* "carried into Catalonia," till after the fall of Madrid, and the expulsion of the English! The French troops in Catalonia had entered Spain from Perpignan.—Rev.

† There never was the least *rational* motive for delaying this junction; on the contrary, there were many urgent ones for accelerating it. Sir D. Baird's advances and retreats betray the most lamentable imbecility and indecision ---Rev.

Corunna, where the enemy from Reynosa, or Benevente, certainly might have been before him. When the English commander in chief first proposed retreating on Portugal, then the enemy was only in front of him; when he determined to proceed to Corunna, the enemy, for any thing he knew to the contrary, and what we shall afterwards see he really believed, was not only in his front, but on his right and left, consequently the sole open rout was in his rear. Yet Brigadier-General Clinton pretends to shew, that it was the change of the enemy's position which determined the unfortunate commander to direct his rout towards Corunna. That General Moore, after receiving Mr. Frere's letters, felt the honor of his country, and a desire to effect a diversion in favour of the Spaniards, need not be questioned; that he acted on no general system or knowledge of the country, is equally certain. His adjutant-general, however, here assures us, that "he never lost sight of the consideration, that so soon as the enemy should direct his attention seriously to the advance of the British army, he must immediately commence his retreat, and therefore he determined not to commit himself so far, as not to be able to reach either the point of Astorga, or the frontier of Portugal, according to the direction in which he should immediately chuse to retreat, before the enemy could come up with him." Never, surely, was a retreat so uniformly meditated, and so badly conducted. When such a measure was deemed inevitable, why were not officers and commissaries dispatched along the practicable routs to prepare provisions, if not accommodations, for the troops? why were not the stout pedestrians, the leading men of each division, who always advanced before the others, accompanied by some officer capable of speaking Spanish, and restraining them from plundering, and consequently alarming the people so that they fled their habitations, and thus created an artificial scarcity? was ever a premeditated retreat conducted in such confusion as that of the British army to Corunna? did ever a general direct an army to retreat through a friendly country, which he must or should have known was destitute of provisions, without sending some caterers to make the necessary preparations? If the adjutant-general, as a military man, will declare that such measures were either unnecessary, useless, or impracticable, he will fully answer the implied accusation; but if not, we must consider all the innumerable horrors of this precipitate retreat as the consequence of want of judgment and common discretion. We readily acquit the British general, indeed, of incurring any risk of having his retreat intercepted by a superior force at Sahagun.

The adjutant-general states, that the direct roads from Sahagun to Astorga being impassable, from various causes, the English army was obliged to pass by Benevente,* whence it might have proceeded to Vigo or Portugal, as originally designed, quite as easily as to Corunna. At Astorga the Marquis of Romana wished Gen. Moore to attack the enemy, but the scarcity of provisions is alleged as an apology for the refusal; the truth, however, appears to have been, that the English general was terrified and alarmed lest the enemy, by some other rout, should reach Corunna before him. Under such a ridiculous and groundless apprehension, it is more than the adjutant-general can account for why the retreat was not directed to Portugal to avoid such a danger, unless it were wished to *evacuate* Spain at the nearest port. From Benevente to Vigo was not a greater distance than to Corunna; but neither at Benevente nor Astorga was it determined either to fight or run away; although the military and topographical knowledge of the Marquis of Romana was not sufficient to dispel the apprehension of the almost ubiquity of the French, and the probability of their reaching Corunna, by the Asturias, before the English army. In the mean time our troops were exhausted by advancing and retreating, according to every idle hope or fear, generated by an affrighted fancy, till the actual presence of the enemy taught us that

> "He who fights and runs away,
> May live to fight another day."

The brigadier, feeling the force of the complaint which we urged against the destructive and "unnecessary haste" of the retreat, acknowledges the charge fairly, that "the loss which the army sustained on the retreat is solely to be ascribed to its precipitancy." But, says he, "had this expedition been used, without *sufficient cause*, it might be difficult to defend it, but *no* such *blame* is imputable to Sir J. Moore." Now we shall see how this is proved. When Gen. Moore found "Buonaparte with so large a force against him, he naturally expected that every effort of which his [Buonaparte's] energetic mind was capable, would be employed for the destruction of the British army." What, it may be asked, would be those efforts of an "energetic mind?" Why, that Buonaparte would dispatch brigades with artillery in baloons, to take possession of Corunna

* For an account of the depredations of our troops at Benevente, see Antijac. Rev. Vol. 33. p. 283.

before the British troops arrived. It is true, the adjutant-general has given those brigades a terrestrial and not an aerial rout, but the former is really much more probable and possible than the latter. "I know," continues the brigadier, in a tone of returning courage and abashment, "that the *possibility* of corps of the enemy marching by roads on the *right* and *left* [where are there such roads?] of that by which the British army was retiring, was repeatedly and strongly urged [by whom? certainly not by Romana, or any other *Spaniard*] to Sir J. Moore. He had not the means of ascertaining whether or not the enemy had actually detached corps upon *those* roads, [what a prudent and skilful general!] and *impressed*, as I *believe* him [we also readily believe this] to have been, with the *probability* of *such an attempt*, he felt it incumbent upon him to gain, as expeditiously as possible, that point in the road of his retreat where he would no longer be exposed to the danger of such a manœuvre." Sir J. indeed, appears to have believed every thing possible to the French, and every thing impossible to the Spaniards. Yet the brigadier either perverts facts, or represents his general as acting in the most foolish and inconsistent manner ever known. The commander in chief felt it incumbent on him to gain a certain point (suppose Lugo) "as *expeditiously* as possible," yet he halted with his whole army one day at Villa Franca, and for what? to collect the plundering stragglers! What a melancholy, what a disgraceful picture of British discipline does the adjutant-general here give!

"The *disorders*," says he, "committed by the stragglers at Villa Franca, and indeed *all along the road*, were such, that the people were *flying* in *consternation* from their habitations! These disorders are, as I conceive, to be ascribed to the following circumstances: during the night-marches several men fell out, others pushed on ahead, their numbers became more and more considerable, and not being with their regiments, no arrangement could be made for issuing to them the provisions which were procured by the commissary; necessity impelled them to obtain provisions by any means; one act of depredation led to another, and as there was no pause, [what was the day at Villa Franca, and the *two* days at Lugo?] during which it might be possible to re-establish order, the mischief continued to increase, until the arrival of the army at Corunna, and *four-fifths* of the loss which the army sustained, may be justly attributed to this cause!"

If the adjutant-general of the army could assign no more insuperable causes of such want of discipline and infamous conduct, he should have remained silent, and not confirmed, by his official knowledge, what was only before conjectured, that above 4000 men were sacrificed by the most culpable negligence

of their officers! The atrocities so committed will long be remembered in Galicia; yet they ought not to be attributed to any brutality or ferocity in the ignorant soldier, but to their commanding officers. Soldiers and servants naturally imitate their masters; but, instead of a likeness, they generally produce a caricature; proud masters make insolent servants, as licentious officers have abandoned soldiers. The British troops saw and heard the abuse and contempt of the whole Spanish nation by their officers, and they consequently thought themselves justified in treating such a people in any manner they pleased. This is the fact, and Brigadier-General Clinton does not attempt to deny it. As to the futile allegation, that order could not be re-established till they arrived at Corunna, it is directly contrary to the facts stated by the brigadier himself. From him we learn, and it is almost the only explicit statement which he makes, that Gen. Moore had never determined on embarking until he retreated to Lugo, and after arriving there he discovered that the direct road thence to Vigo was not merely impassable to artillery, but was also double the length of that to Corunna! This discovery no doubt displays wonderful talents and forecast! If General Moore was uniformly impressed, as the brigadier states, and we believe, with the inevitable necessity of retreating whenever noticed by the enemy, why did he not directly proceed by the great road from Benevente to Vigo, where he knew his transports were? for what did he advance to Astorga by a rout previously exhausted by the march and counter-march of Sir David Baird's troops, and thus aggravate the cause of his most serious fear of having his retreat intercepted? Had he adopted this most safe and obvious course, he would not have left the passes into Galicia open to the enemy, nor drawn him to Ferrol before the shipping was removed; neither would he have lost 4 or 5000 men in a most harassing retreat, nor been obliged to wait for the arrival of the transports. From Benevente he might have marched regularly, and been full eight days before the enemy to Vigo, where he could have embarked in safety, and landed in any other part of the peninsula which might have been deemed expedient; or, if he preferred it, returned home more fatigued and frightened than hurt. Unfortunately, the British commander appears never to have decided on any one measure, till impelled by circumstances; and ere he could persuade himself to retreat before a much more numerous army, he waited till the mounted riflemen of the enemy were rapidly cutting off his rear-guard; then, indeed, he ran with the most thoughtless precipitation.

Thus far we have proceeded in our own remarks on the er-

before the British troops arrived. It is true, the adjutant-general has given those brigades a terrestrial and not an aerial rout, but the former is really much more probable and possible than the latter. "I know," continues the brigadier, in a tone of returning courage and abashment, "that the *possibility* of corps of the enemy marching by roads on the *right* and *left* [where are there such roads?] of that by which the British army was retiring, was repeatedly and strongly urged [by whom? certainly not by Romana, or any other *Spaniard*] to Sir J. Moore. He had not the means of ascertaining whether or not the enemy had actually detached corps upon *those* roads, [what a prudent and skilful general!] and *impressed*, as I *believe* him [we also readily believe this] to have been, with the *probability* of *such an attempt*, he felt it incumbent upon him to gain, as expeditiously as possible, that point in the road of his retreat where he would no longer be exposed to the danger of such a manœuvre." Sir J. indeed, appears to have believed every thing possible to the French, and every thing impossible to the Spaniards. Yet the brigadier either perverts facts, or represents his general as acting in the most foolish and inconsistent manner ever known. The commander in chief felt it incumbent on him to gain a certain point (suppose Lugo) "as *expeditiously* as possible," yet he halted with his whole army one day at Villa Franca, and for what? to collect the plundering stragglers! What a melancholy, what a disgraceful picture of British discipline does the adjutant-general here give!

"The *disorders*," says he, "committed by the stragglers at Villa Franca, and indeed *all along the road*, were such, that the people were *flying* in *consternation* from their habitations! These disorders are, as I conceive, to be ascribed to the following circumstances: during the night-marches several men fell out, others pushed on ahead, their numbers became more and more considerable, and not being with their regiments, no arrangement could be made for issuing to them the provisions which were procured by the commissary; necessity impelled them to obtain provisions by any means; one act of depredation led to another, and as there was no pause, [what was the day at Villa Franca, and the *two* days at Lugo?] during which it might be possible to re-establish order, the mischief continued to increase, until the arrival of the army at Corunna, and *four-fifths* of the loss which the army sustained, may be justly attributed to this cause!"

If the adjutant-general of the army could assign no more insuperable causes of such want of discipline and infamous conduct, he should have remained silent, and not confirmed, by his official knowledge, what was only before conjectured, that above 4000 men were sacrificed by the most culpable negligence

of their officers! The atrocities so committed will long be remembered in Galicia; yet they ought not to be attributed to any brutality or ferocity in the ignorant soldier, but to their commanding officers. Soldiers and servants naturally imitate their masters; but, instead of a likeness, they generally produce a caricature; proud masters make insolent servants, as licentious officers have abandoned soldiers. The British troops saw and heard the abuse and contempt of the whole Spanish nation by their officers, and they consequently thought themselves justified in treating such a people in any manner they pleased. This is the fact, and Brigadier-General Clinton does not attempt to deny it. As to the futile allegation, that order could not be re-established till they arrived at Corunna, it is directly contrary to the facts stated by the brigadier himself. From him we learn, and it is almost the only explicit statement which he makes, that Gen. Moore had never determined on embarking until he retreated to Lugo, and after arriving there he discovered that the direct road thence to Vigo was not merely impassable to artillery, but was also double the length of that to Corunna! This discovery no doubt displays wonderful talents and forecast! If General Moore was uniformly impressed, as the brigadier states, and we believe, with the inevitable necessity of retreating whenever noticed by the enemy, why did he not directly proceed by the great road from Benevente to Vigo, where he knew his transports were? for what did he advance to Astorga by a rout previously exhausted by the march and counter-march of Sir David Baird's troops, and thus aggravate the cause of his most serious fear of having his retreat intercepted? Had he adopted this most safe and obvious course, he would not have left the passes into Galicia open to the enemy, nor drawn him to Ferrol before the shipping was removed; neither would he have lost 4 or 5000 men in a most harassing retreat, nor been obliged to wait for the arrival of the transports. From Benevente he might have marched regularly, and been full eight days before the enemy to Vigo, where he could have embarked in safety, and landed in any other part of the peninsula which might have been deemed expedient; or, if he preferred it, returned home more fatigued and frightened than hurt. Unfortunately, the British commander appears never to have decided on any one measure, till impelled by circumstances; and ere he could persuade himself to retreat before a much more numerous army, he waited till the mounted riflemen of the enemy were rapidly cutting off his rear-guard; then, indeed, he ran with the most thoughtless precipitation.

Thus far we have proceeded in our own remarks on the er-

rors and flagrant inconsistencies which Brigadier-General Clinton has attempted to palliate. We have now to notice the second edition of the very able and manly "observations" which his very impolitic* and confused publication has called forth. The spirited writer of these observations justly thinks the "Remarks," should have been suppressed, had their author acted with greater tenderness to the memory of the commander in chief; and he expresses his disappointment at not finding "some hidden causes, some secret springs of action, which were known only the head-quarters of the army," as the "military character of Sir J. Moore was once the object of his warmest admiration."

"Great, indeed, (he declares on reading the Remarks,) was my disappointment. I discovered nothing which was not known to almost every individual of the army: I perceived that some *facts* were *misrepresented*, many circumstances *suppressed*, and the whole so strangely *distorted*, that the most ordinary occurrence is sometimes *unintelligible*, even to the best informed reader. I am yet to learn more substantial reasons, though I strongly fear they do not exist, which shall satisfy my mind, and remove the sad impressions, occasioned by our *strange* and *unaccountable* conduct. General Clinton has voluntarily stepped forward, with a view to direct the opinion of the public, by laying before them the motives which actuated our Commander-in-chief. His name and office carry with them a high stamp of authority; and, unless his opinions be examined, and his assertions contradicted, the *cause of truth must suffer*; and the *world will be deceived*

"That the members of the Houses of Parliament should expatiate on the ability and foresight, with which the retreat of the British army through Galicia was conducted, does not at all surprise me. *These men have spoken, as best suited their political opinions;* for they seem to have been *wholly ignorant* of the subject; but when we find General Clinton, a man of rank and experience in the army, endeavouring to impress upon the public the idea that our melancholy and disastrous retreat, was the result of *consummate skill and prudence*, I certainly feel that I may do some service by a candid explanation of facts. I should, indeed, have preferred to have drawn the veil of

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* This charge of impolicy applies solely to the author, who declares that his motives were to vindicate General Moore only; but the public are nevertheless greatly indebted to him for developing some facts which perhaps otherwise would never have been investigated. The misfortunes of the campaign can no longer be attributed to adverse circumstances, but solely to bad management and a want of judgment, which, considering the commander in chief's military character, can only be accounted for by supposing that his mind was impaired by some presentiments of his impending fate.—Rev.

silence over the whole of these transactions, from motives of the respect which every one, who had personal knowledge of Sir John Moore, must entertain for his memory; my admiration of the high temper of his courage, and the amiable qualities of his heart, have hitherto restrained me from adverting to his conduct.

" I shall, like the author of the Remarks, not enter into the general history of the campaign, nor attempt to repel the *illiberal* and *unfounded accusations*, with which the Spanish nation has been charged :---As if we could palliate our own *misconduct*, by adopting a vulgar style of *calumny* and *abuse* towards our allies :---by such language we only betray our ignorance and folly, and add insult to injustice: *Arrogant* and *contemptuous* in our manner, because the officers of the Spanish army did not possess such extraordinary military talents as ourselves; instead of exerting our influence to prevent, we did not even seem to *pity* their misfortunes. The brave, high-spirited Romana was treated as a *dotard*; without sense or feeling: while, in consequence of our flight through Galicia, he was compelled to destroy the whole of his artillery, and effect his retreat, as well as he was able, without any sort of co-operation or assistance from ourselves [us]:---I shall omit to explain what might have been done, *if we had felt a cordial interest in the cause;* neither shall I dwell upon the *baneful effects*, which our operations have produced throughout the whole Peninsula.

" Many, indeed, have compared our retreat to that of Xenophon; and have dilated on the able and masterly manner in which it was conducted. Let me ask, however, any military man, of the slightest observation, in what consisted this highly-applauded conduct?--- Where shall we look for either *enterprise* or *judgment?* We depended, for our safety, on the *rapidity* of our flight; not on the vigour of our arms. We *fled* with *precipitation*, through the strong and very defensible passes of Galicia, and *sacrificed*, without *remorse*, our *men* and *reputation*. I shall say no more on our blasted hopes and expectations; the subject is truly painful. I must, however, take leave to add, that the author of the following observations accompanied the army, as well as the Adjutant-general; and, though not in so high a situation, he had the opportunity to gain a knowledge of the facts which he intends to produce; and which, he believes, General Clinton himself will not attempt to disprove."

The British officer confines his observations to the same period as the Brigadier-General, from the beginning of December till the middle of January, and exposes his misrepresentations and false arguments with great energy and perspicuity. The first of these, is the confused kind of inuendo, that Gen. Moore determined to retire on Portugal before the junction of Gen. Hope's division; but the author proves that no preparations were attempted to be made for this retrograde movement,

nor were there any cause for the apprehensions at head-quarters respecting the safety of that army.

" General Hope, with the infantry of his division, arrived at Villa Castin, and the neighbourhood, on the twenty-seventh of November; so that General Hope's communication with Sir John Moore was never seriously threatened by the enemy. It is true that 300 or 400 cavalry had entered Valladolid, and even pushed patroles as far as Olmedo and Arevalo; their grand operations, however, were confined to the defeat of Castanos, and to the dispersion of San Juan's force in the pass of Somosierra, previous to the attack on the capital. Neither was the junction of the corps under Sir David Baird with the troops at Salamanca ever really menaced by the enemy; though it is a fact that towards the end of November, that general actually commenced his retreat, because the French had practised a very common stratagem, and had ordered rations of provisions for fourteen thousand men to be collected in the villages of Leon. The enemy, at this moment, were in full march, in a contrary direction.

" On the fourth of December Sir J. Moore held a conference with General Hope at Alba de Tomes; and it was resolved to retire without delay upon Ciudad Rodrigo: on the fifth of December the artillery actually began their retreat, and it was understood that the infantry would immediately follow: thus then it would appear, that Sir John Moore did not direct the retreat upon Portugal to take place before the arrival of General Hope's corps at St. Alba, according to the statement of General Clinton: no, he waited, and I believe with great anxiety, for the arrival of that corps, and immediately after its arrival made dispositions for the retreat. Here, however, General Clinton palpably misleads the public---he states that the junction of General Hope's corps with the troops at Salamanca was one of the reasons which induced the Commander-in-chief to move towards Valladolid: a most extraordinary assertion, when it is a known fact, that preparations for immediate retreat were made on the very day, the fourth of December, when that corps arrived at Alba de Tomes.

" I am unwilling to discuss the movement towards Valladolid; Sir David Baird's marches and counter-marches through Galicia; his *intended* retreat upon Vigo, and the almost *daily changes* in the *plan* of the campaign; I shall leave to the sober judgment of military and thinking men, whether or not, after the events, which had occurred in Biscay, at Burgos, and on the Ebro, the British army was justified in engaging in offensive operations; and if defensive war ought to have been our object, whether we should not have contributed more to the cause, which our countrymen at home had so warmly espoused, by retiring to the Southern part of the Peninsula: why did not Sir John Moore, instead of remaining at Salamanca, move towards General Hope, and then fall back upon Madrid, or to the other side of the Tagus; where our army would have acted in a country fertile in resources, and well adapted for defensive operations? In the mean time Sir David Baird might either have retired upon

Corunna, and have re-landed on some other part of the Peninsula; or, what *I conceive very practicable, notwithstanding our flight through Galicia, and our abandonment of that strong country,* he might have carried on an intelligent system of defensive warfare; and in those difficult and almost impracticable mountains have defied a very superior force of the enemy. Thus should we have spread a fresh confidence throughout the country; while the dispersed armies of Blake and Romana might have been rallied and re-organised under our protection; at the same time, the presence of Sir David Baird in Galicia would have created an important diversion in favour of the united armies in the southern part of the Peninsula.

"Unfortunately there was *never any fixed plan of operations:* we were *the creatures of accident:* we were led by circumstances from one corner of the country to the other: instead of endeavouring to command events, we hesitated—we delayed—we had *no confidence in the Spaniards,* and, I believe, very little confidence in ourselves: our movements were generally the result of intercepted dispatches: what we should have done, if these dispatches had not been intercepted, I am at a loss to conjecture."

The projected attack on Soult is here much more distinctly stated than by the Adjutant-General; and it is hinted that as we were placed "in a dilemma, from which we were only extricated by a *most sudden* and *precipitate movement,*" we should be more grateful to the insulted Marquis of Romana who communicated to us the intelligence of the rapid advance of Buonaparte with his whole army, to surround the British, and thus prevented the inevitable destruction of all the English forces. Notwithstanding the meditated retreat mentioned by Brigadier Clinton, "it was," says the observer, "confidently asserted, in the higher ranks of the army, that Sir J. Moore, intended only to withdraw his troops from the plains of Castille and Leon, and then make a decided stand in the almost impenetrable country of Galicia." How far this was practicable, may be inferred from the following statement by the British officer.

"After reaching Astorga, the face of the country assumes a very different appearance from that to which we had hitherto been accustomed: the grand communication leading to Corunna, crosses the summits of mountains, which were at that time covered with snow; then perhaps suddenly descends into a deep and narrow valley, watered by a shallow torrent, and confined on either side by lofty precipices; *the road is often formed along the slope of a mountain, and generally from forty to fifty feet in width, and is, in almost every part from Astorga to Corunna, an extent of one hundred and eighty miles, worthy of the most improved ages of society;* though at this season of the year, on account of the snow or rain, and continual

communication, it was in many parts very indifferent. The descent from the *Puerto de Manzanal, a difficult pass, over the summits of a lofty mountain, about four leagues from Astorga, is a *surprising instance of the labour and ingenuity of the people.* In some instances, in the elevated plain on the right bank of the Minho, between Lugo and Betanzos, and in the neighbourhood of the former, the ground is rather favourable for the operations of cavalry; but in general, from the continued enclosures, the woods, the mountainous nature of the country, and its rocky soil, the movements of cavalry were impracticable; and their operations were confined on most occasions during the retreat, to the breadth of the road, upon which the enemy advanced, and our army retired. It should be also observed, that the mountains of Galicia were intersected by numerous torrents and deep ravines, over which solid bridges of masonry have been constructed.

"From this description of the country, and of the road upon which the British army retreated, it will not, I think,---it cannot, be denied, that we made our *retrograde movement* under the *most favourable circumstances*; though I am yet to learn the *necessity* of such a *movement*; when almost every part of the road offered a strong and difficult pass, and every inch of ground might have been *successfully disputed.* By a judicious arrangement, it would indeed have been almost impossible, at that season of the year, for the enemy to have gained our rear by turning either of our flanks; in such a country we had ample means in the numbers and gallantry of our troops for a stout and effectual resistance against any army far more numerous than ourselves; but as we did decide to abandon Galicia, *why so much precipitation?* We were never *compelled* to shew a large front to the enemy, unless we ourselves were desirous to engage them; and the French cavalry, which in point of number so far exceeded our own, was, from the nature of the country, rendered almost entirely useless; we had also the *opportunity* of *checking* the *pursuit* of our adversary, by a well-timed destruction of the bridges and artificial causeways, which so frequently occur in the road between Astorga and Corunna. Before, however, leaving the former, all stores, which were deemed unnecessary, were destroyed, and every preparation was made for a rapid retreat, on account of the near approach of the enemy; ammunition waggons were burned; an entire depôt of intrenching tools was abandoned; and thus were we deprived of the most effectual means of seriously impeding his progress."

With respect to that reputed, consummate skill displayed in the subordinate arrangements of the army, and the management of supplies, we have here a specimen.

"We are first told by General Clinton, that Sir J. Moore intended

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* A pass in a mountainous district is always termed by the Spaniards *Puerto.*

to give battle near Astorga, and with this view he waited at Benevente, for the arrival of his artillery stores, rather longer than he intended: the Commander-in-chief, however, when he arrives at Astorga, suddenly discovers that the resources of the country were completely exhausted; because, forsooth, the Marques de la Romana's army had been stationary during the last six weeks between that city and Leon: Gracious Heavens! was not this known at Benevente, and even at Sahagun, before our army began their retreat; or were head-quarters informed of the circumstance by accident as they entered Astorga?

"With regard to provisions, the army was never really in want of them; the detachments from different corps might occasionally have not received their regular rations; though this circumstance must be wholly imputed to the rapidity of our movements. There were cattle in the country; and if the necessity of our retreat must be ascribed to the want of provisions, such a *necessity arose entirely from our own defective system in the subsistence of our troops,* and *a want of an improved organization in the commissariat.* The retreat, says the Adjutant-general, became a measure of necessity; because the army was without supplies. In reply to this assertion, I shall only state that the immense force of the enemy, said to be in pursuit of us, must have found ample means of subsistence; they never halted; they did not cease to follow us on that account: notwithstanding the *swiftness* of our *flight,* they were always at our heels, and could not, therefore, have met with any sort of difficulty, because the resources of the country had been exhausted. I am not, however, of opinion that Astorga was the point most favourable for opposing the enemy; I only desire to shew that there *could* not have been, as General Clinton states, a *total want* of provisions; and that this circumstance made the retreat indispensable."

"The partiality which General Clinton entertains for his departed friend, has induced him to defend, and apparently approve a measure, which his better judgment would have led him to condemn. Let any military man coolly and dispassionately contemplate the events, which have recently taken place in the North of Spain: let him consider the theatre of those transactions, and every circumstance that attended them: let him forget that Sir John Moore, once so idolized by the nation, was the Commander-in-chief of the army: let him, I say, after mature reflection, pronounce his judgment upon those lamentable occurrences: if he be an *honest, upright character,* neither the friend nor the enemy of Sir John Moore; neither warped by *partiality* in his favour, nor by *prejudice* against him; he will, I am persuaded, declare, that *our retreat through Galicia was a disgraceful flight*; and, at the same time, deplore the circumstance, that, if the Commander-in-chief of that fine and gallant army did resolve to abandon the defence of Galicia, he did not, at least, attempt to earn a reputation by *able* and *judicious arrangements* during our retreat, powerfully aided as he was by the nature of the country."

As to the visionary pretext for the precipitancy of our retreat, in the danger of the enemy pushing advanced parties to Betanzos, the writer of the "Observations" very properly denies its practicability, and asserts that many staff-officers well knew that there was no other passable road for artillery than that occupied by our troops. At "Lugo the army halted *three* days," that is one day more than we had estimated, and for what purpose we have not been able to learn. A position on the hills, in an open country, about three or four miles from Lugo, was taken, as if to shew the enemy that we actually knew how to form a military line, and our troops were thus exposed "to sleep on the wet ground," till the French appeared, and we decamped! "Even after arriving at Lugo, there was still an anxiety at head-quarters with regard to the road by Mondonedo, as if the enemy, at that season of the year, could have penetrated the snowy barrier of mountain, which separates the Asturias from Leon," and gained the road to Corunna before us.

"The unnecessary celerity of our marches, was doubtless the cause of all the disorder, and all the losses which the British army sustained. We were, in fact, during our flight, no longer an army; we lost the advantage of being a single and efficient machine. The colours of a regiment frequently arrived at the halting place, while the greater part of the men, which composed that regiment, were still straggling on the road, equally exhausted in mind and body.—I cannot, however, here omit to pay a just tribute to the innate courage, to the noble spirit of our soldiers. Notwithstanding their extraordinary fatigue, and the unhappy effects produced upon the minds of the men, by the rapidity of our movements, they were always prepared, unless absolutely exhausted, to oppose the desultory attacks of the enemy; and I do not believe, that an individual soldier fell into their hands, except in those instances where, overcome by fatigue or hunger, he was utterly incapable of resistance."

On the Adjutant-general's remarks about the length of the roads from Lugo to Vigo, or Corunna, and the former being inpassable to artillery, as well as the fluctuating opinions of the Commander-in-chief, the British officer observes,---

"In the name of common sense, let me ask, whether, or not, all these facts ought not to have been known, and amply discussed, before the point of re-embarkation was decided upon? Was it not well ascertained, that the route to Vigo was much more circuitous than that to Corunna? The most ignorant peasant in Galicia could have given us the information. With regard to the resolution of Sir John Moore not to abandon his artillery, I should be wanting, in truth, if I did not broadly state this important and extraordinary fact.—

When the Commander-in-chief ordered the leading columns to march to Santiago, and from thence upon Vigo, it was his intention that the artillery should march direct upon Corunna, while the infantry re-embarked at Vigo; so that we here find, notwithstanding General Clinton's assertion, with regard to the determination not to abandon the artillery, *even under more pressing circumstances*, that the General-in-chief had decided to separate it entirely from the army; and that, in pursuit of this plan, General Frazer's column had actually proceeded as far as the Convent of Sobrado, through a most deep and harrassing road, when he was suddenly recalled, compelled to measure back his steps, and the whole division, in a most debilitated and exhausted state, to take post in front of Lugo, with Sir David Baird and General Hope. According to the Adjutant-general, it appears that Sir John Moore changed his intention of re-embarking at Vigo, while at Las Herrerias, on the evening of the third of January.—On the morning of the fourth of January, General Frazer's corps marched from Lugo, according to the first arrangement. Lugo is about forty miles from Las Herrerias; the road first ascends the side, then traverses the summit of a lofty mountain, at that time deeply covered with snow, and is, in other respects, exceedingly difficult; so that I do not believe it possible, if the order were not forwarded before the evening of the third of January, that it should have reached General Frazer before he commenced his march from Lugo. Our delay, therefore, in the position before that town, may be accounted for in the sudden change of the plan of the Commander-in-chief. As General Frazer's division was recalled, it became absolutely necessary, unless we intended to sacrifice this column of the army, that the other divisions should wait, until General Frazer returned from Sobrado. The advanced part of his corps had even reached Santiago.

"Happy, indeed, was it for the reputation of the army, for the interest of the nation, that such a change did take place in the councils of the Commander-in-chief! We should otherwise have infallibly incurred the disgrace of losing, not only our baggage, our military chest, and all our artillery, but, what would have been a grievous loss to the country, all our artillerymen, had they been separated from the infantry at Lugo.

"General Clinton observes, that, when the arrival of the transports at Corunna afforded the opportunity of embarking the army without fighting, Sir J. Moore gave orders for its embarkation. I must remind the Brigadier-general, that the fleet anchored in the bay of Corunna on the afternoon of the fourteenth of January; the following day was particularly favourable for our purpose, and yet no steps were taken even for re-embarking horses and baggage, until the morning of the sixteenth: so that *more than thirty hours elapsed before any active measures were taken for the removal of the army!!!*"

The author of these valuable observations concludes with the following declaration: "I do not write with spleen or bitterness; and though it was my intention never to have thus pub-

licly adverted to the subject, I cannot, nor will not, endure, that the chief of one of the most important departments of the army should boldly attempt to mislead the judgment of the nation, by an erroneous statement of facts."

We recommend these two pamphlets to the attentive perusal not only of military men, but also to statesmen, and all persons desirous of forming just conceptions of the conduct of the British army in Spain; and we can assure them, that whatever may be the temporary issue of affairs in the Peninsula, the seeds of other events are sown in that country, and will bud in defiance of all human power. The reflecting observer will, perhaps, trace some analogy between our relations with Spain, and those of France, with the United States of America.—But we hope it will yet be in our power to wipe off the remembrance of our atrocious conduct in Leon and Gallicia. The Spaniards, indeed, may forgive it, but they will not soon forget it.

The Battle of Maida; an epic Poem. By Lieut.-Colonel Richard Scott, of the hon. East India Company's Bengal Establishment. Pp 112, small 8vo. Hatchard.

THERE is not, in the present age, any subject so proper for the British muse, as the celebration of the battles fought, and victories won by the bravery of Britons. Englishmen must again re-assume the military character which they nobly earned, about a century ago, under Marlborough, Peterborough, and Cumberland. If those who call themselves the first poets of the day will not celebrate the achievements of their countrymen, then public approbation and public gratitude must be directed to those who will. Many of the British votaries of the muse indeed, to their disgrace we state it, have devoted all their skill and talents to hallow the sanguinary and atrocious successes of the common enemy, while scarcely one of them has tendered the grateful tribute of "heaven-born song," to the virtuous champions of genuine liberty, science, and civilization. The glorious battle of Maida, however, has at length found a poet, a hero worthy himself to be recorded by his grateful countrymen, and with talents fully sufficient to commemorate the heroic feats of his brethren in arms; where Englishmen repeated their old practice of fighting and conquering two to one; and which has again been so admirably realized at Talavera. Without making any invidious allusions to Col. Scott's poetry, as that of a soldier and not a literary man, we shall lay before our readers some specimens.

" Swift as the thunder-peals the flash pursue,
Kempt's charge to second valiant Acland flew;
As Belgian mounds, when pierc'd their solid sides,
An easy passage yield to rushing tides,
So Acland's bands on foes amaz'd advance,
Pierce through the ranks, and whelm the left of France.
The shot unheeded which around him graz'd,
The Chief behold with George's ensign rais'd,
His striplings lead against a veteran host,
Of many a bloody field the Gallic boast;
With vengeful clash opposing bayonets meet,
And prostrate foes embrace the hero's feet;
Thrust follows thrust, and wounds each steel enshrine,
In contest close as glit'ring weapons shine.
Countless the Gauls o'erspread the bloody green,
And more by flight escape the tragic scene;
In vain Franceschi threats, Compere reviles,
Like bounding fawns they scud in broken files;
Where'er they turn, dread Highlanders appear,
Macleods in fury point the well-known spear;
By Pendarleaths pursued, they ardent fly,
And on their heels more than their arms rely!
Compere, subdued, deplores two crimson fields,
And bath'd in blood his broken falchion yields:
His forfeit life lamented Tomlin* saved,
As o'er the chief, Helvetian vengeance waved!
In heat of fight tho' British warriors glow,
Compassion roused, they aid the prostrate foe;
So Curtis snatch'd, midst waves and liquid fires,
From sevenfold deaths, Iberia's shrieking sires!
" From Maida's cliff dejected Gallia view'd
The raging storm—her fav'rite troops pursued;
Heard Regnier's thundering voice her sons revile,
As pass'd in swift review each breathless file;
At distance sees the British banners fly,
With malice marks the Chief's directing eye!"

Col. Scott divides his poem into two books; the first celebrates more immediately the memorable victory at Maida, gained by 4795 British over 7800 French, of whom 6190 were taken prisoners or killed; the second book commemorates the heroic actions of some of the same officers who fought with the author in the East Indies. Here his verses abound with allusions to facts very little known, but highly interesting to every friend to his country, and to the honour of the British name. He men-

" * Captain Tomlin rescued General Compere from the fury of a Swiss serjeant, who was about to offer him as a sacrifice to his injured country."

tions in a note, that he "had it in contemplation to publish an INDIAD, which, adhering closely to facts, should, with the aid of notes, contain a history *uncontaminated with party spleen*, and descriptive of the country." We sincerely hope the author will not abandon this project; and from the very general and merited approbation which the present little poem has received, we cannot doubt of his future success. The notes to this work are too curious and interesting not to inspire a wish for some more such specimens of British valour related with so much simplicity, candour, and perspicuity. Both the poetry and the notes manifest a brave and noble mind, alive to every generous and magnanimous sentiment, ardent in the virtuous cause of his country; although not without a feeling of neglected merit. Several persons, as well as himself, are mentioned, who have long attained respectable rank, and displayed courage and skill in India, and have never been promoted in the service of his Majesty. This is one of the many evils resulting from an *imperium in imperio*, and will never be remedied till the sages of Leadenhall-street resign all their legislative functions into the hands of *their* sovereign. If some parts of the British conduct be reprehensible, many more are calculated to exalt the general character of the nation both in arts and in arms in the eastern peninsula; and it is matter of just regret, that any such a partial system should exist as must eventually change laudable ambition and the love of honour into the sordid desire of wealth, with which honours and fame may be *purchased!*

The following verses, written after the poem on the battle of Maida was printed off, are added in the appendix, and addressed to the conquering hero of Assaye, Roleia, Vimiera, and Talavera.

> "If my weak verse could fame immortal give,
> Such deeds all glorious should for ever live;
> On tall Parnassus' crest unclouded shine,
> And rouse, to Wellesley's praise, the sacred Nine!
> Taught by their strains, should Homer's martial shell,
> And Virgil's harp, again with rapture swell;
> In warlike notes should sound—How Britons fought,
> How far surpass'd those deeds their genius wrought:
> How Wellesley wept his young Patroclus slain,*
> With Gallic victims heap'd Roleia's plain,
> Should Homer sing—And Virgil's strains should tell

* "On the death of Col. Lake, at the battle of Vimeira, Sir Arthur Wellesley instantly put himself at the head of the Grenadiers of the 29th, charged and defeated the enemy.—Wherever the battle most raged, he was ever present."

How pious Lake—how Taylor—Stuart fell!
In freedom's cause their noble lives resign'd
How greatly died to liberate mankind!
Firm as Britannia's isle deep-rooted lies,
Far as her triple cross victorious flies,
Should Roleia's pass, Vimeria's skilful fight,
To future ages shine! A mirror bright,
In which, might monarchs dress for glorious war,
Unfading laurels Europe's patriots share!

Shaw's *Zoological Lectures.*

(Continued from p. 263.)

THE general characters of the *mammalia*, or those animals which suckle their young, are examined. The skeleton and internal organs of this class bear a general resemblance to those of man; and all such animals are covered with hair, excepting the porcupine, hedgehog, and a New Holland species of ant-eater, which have spines or quills; the genus Manis, or Pangolin, has a similar substance extended into strong broad scales; and the armadillo is covered with horny zones or bands to preserve its body from common injuries. The mammalia have four feet, with the exception of whales: their teeth are of three kinds, front or cutting teeth, sharp canine teeth situated on the side, and the grinders; some want the front, others the canine, and a few are altogether destitute of teeth. In general the mammalia have tails; but in the genuine apes they are entirely wanting. Dr. Shaw relates some anecdotes of Oran Otans, which no doubt amused his auditors, particularly that of the chesnut-colored species described by Vosmaer, and its predilection for Malaga wine and strawberries. Camper and Cuvier have demonstrated that the physical structure of these animals, like that of all other quadrupeds, is calculated for climbing or running on all fours, although they may sometimes walk erect; they are, indeed, very dissimilar to man, and a very common error in many portraits of them, is that of giving them lips like the human. The *vespertilio vampyrus*, or vampyre bat (the ternate of Turton) affords the author an opportunity of introducing some interesting accounts of the extraordinary powers attributed to it, as well as the superstitious notions to which it has given a sanction.

"The body of this animal [the *ves. vampyrus*] is twice the size of a squirrel, or even larger, and the extent of the wings often measures at least five feet (Sir H. Sloane had a specimen from Sumatra mea-

suring seven feet): the colour of the body is a dusky brown, the head, neck, and shoulders, of a reddish brown; the wings black as in the common bat. This species preys chiefly on insects and fruits; but it is pretended that it has the power of inserting the tip of its tongue so dexterously into the vein of a sleeping person, as to draw away a considerable quantity of blood, without waking the patient; all the while fanning with its wings, and agitating the air, in those hot climates, in so pleasing a manner, as to fling the sufferer into a still sounder sleep! It is therefore said to be unsafe for any person either to sleep in the open air, in regions frequented by these animals, or to sleep in a chamber with an open window. The cattle in many parts of South America are said to be often destroyed by these bats. The tongue of the vampyre bat, when accurately examined, is found to be covered with very numerous, small, sharp prickles; but, except these, as Buffon observes, there seems to be nothing very particular in its structure, which can enable the animal to exert this singular power of bleeding without causing pain. It is, however, on account of this quality that Linnæus has denominated the species vespertilio vampyrus; but as he has given no explanation of the name, it is probable that the reason may not be generally known. A vampyre is an imaginary monster, or spirit, supposed to suck the blood of sleeping persons. It also alludes to one of the most absurd and degrading superstitions that ever entered the human mind. About the year 1732, an idea prevailed in some parts of Poland and Hungary, that certain human bodies, after interment, became possessed of a power of extracting or absorbing blood from those who were so unfortunate as to pass over, or stand near their graves; such bodies were said to be possessed by vampyres, and in order to put a stop to their pernicious power, it was supposed necessary to disinter them, and wound them with a sword. Astonishing as this folly may appear, it is yet more astonishing to find that a great many learned treatises were written on the subject, and that while some endeavoured to combat the absurdity upon all the principles of sound philosophy, others defended it, from what they called *undoubted facts*. In the Bibliotheca Anatomica of the learned Haller, may be found a list of most of the publications on this subject, and whoever reads that entertaining work of the late Lord Orford, entitled *Reminiscences*, will be fully convinced that this superstition was by no means confined to the vulgar. (A very exalted personage expressed high displeasure at Sir Robert Walpole for speaking irreverently of vampyres.) We see, therefore, the propriety of the Linnæan name *vampyre* or *blood-sucker* applied to this kind of bat. It is also to be observed, that the propensity to sucking the blood of animals is not in reality confined to the vampyre bats, but is practised by many other species; and even the common bats of Europe are said to possess a similar faculty.

"Bats are animals that lie torpid during the winter months; sometimes concealing themselves singly in any convenient cavity, and sometimes hanging together in clusters under rocks, in caverns, and sheltered places. When thus taken in a torpid state, the circulation

of the blood is not to be perceived by the microscope in the vessels of the membrane of the wings; but on the application of a certain degree of heat, the animal gradually recovers from its torpor, and the circulation of the blood becomes visible. The general appearance of the bat, together with its nocturnal flight, must be confessed to excite the idea of something hideous and dismal; and for this reason the ancients consecrated it to Proserpine, and supposed it to be one of the inhabitants of her dusky regions: and it cannot fail to occur to the recollection of every one, that painters, in their representations of fiends and demons, usually exhibit them with the leathern wings of the bat. It is also equally evident, that the fabulous Harpies of the ancients must have originated from a similar source; the larger bats of India and Africa, by a little poetical exaggeration of their manners, answering extremely well to the general description of those monsters."

In this manner the author enlivens his lectures by curious miscellaneous information. Dr. S. also relates the various experiments of Spallanzani on bats, by which it appeared that after they were deprived of their eyes, they could fly through a narrow passage which turned at right angles, and bend their flight at the curvature, though two feet distant from the wall;* discover holes for their retreat, find a resting-place on a cornice, avoid the branches of trees suspended in a room, and fly between threads hung perpendicularly from the ceiling without touching them, although they were scarcely at a greater distance from each other than that of their extended wings, and when the threads were brought nearer they contracted their wings to pass through them. These experiments were repeated by Vassalli at Turin, Rossi at Pisa, Spadon at Bologna, and Jurin at Geneva. Spallanzani, in this case, contends that the *touch* could not supply the sight, nor the *ear* as it was covered with varnish; but the *smell* might have some effect, for when the nose was stopped they breathed with difficulty, yet avoided obstacles very well, but soon fell. The *taste* he considers as wholly inadequate to supply the place of sight. From Jurin's anatomical observations, it appears that a very large proportion of nerves is expanded on the upper jaw, the muzzle, and the organ of hearing, which were supposed to account in some degree for

* This flight of bats through narrow passages might be in part accounted for by the nature of the atmosphere, and the difference of its resistance to their wings when contiguous to walls, and when in open spaces. Even the threads might tend to break the atmospheric wave made by the motion of their wings, as a rod will that in water, and thus advertise the animal of the presence of some obstructing object by its feeling during the flight.—Rev.

this extraordinary faculty. "Bats usually produce two young at a birth, which they suckle for a very considerable time; when recently born, they adhere most tenaciously to the breast of the parent, so as not to be removed without difficulty. The parent also occasionally flies, with her two young ones thus attached to her, even when they are considerably advanced in their growth."

In answer to Buffon's pompous declamation on the wretchedness and deformity of the sloth, the author, like a true naturalist, shews that it is "as well fashioned for its proper modes and habits of life, and feels as much pleasure in its solitary and obscure retreats, as the rest of the animal world, of greater locomotive powers, and superior external elegance." These observations are extremely judicious and even necessary, as Buffon's eloquence has given him a species of popularity among half-informed sceptics, who are pleased with his extravagant rhapsodies, alternately, on the exalted beauty or the hideous deformity of nature, for which he could produce no other authority, no other standard, than his own capricious fancy. An Atheist, indeed, can never be a real naturalist, however eloquently he may write on the animal world. Before quitting the genus of sloths, Dr. S. corrects an account which he gave in the Naturalist's Miscellany of a Bengal bear, which he there called, *Bradypus ursinus*, or ursine sloth, but now denominates it, in consequence of subsequent information, *Ursus Bengalensis*. He also notices, as belonging to the sloth genus, the large fossil skeleton in the Museum of Madrid, called by Cuvier *Megatherium Americanum*, which is twelve feet long and six high.

Among the *Bruta* Dr. S. describes the armadillos, pangolins, various species of ant-eaters, and that singular genus of quadrupeds, the duckbill of New Holland, which is "considered as the miracle of modern Zoology."

"This genus, which at present consists but of a single species, and its supposed varieties, is distinguished by the title of *Platypus* or *Ornithorhynchus*; the former name having been given it on account of the very expanded webs of its fore-feet, and the latter from the appearance of the snout, which has the resemblance of the bill of a bird. Its English generic name of *Duckbill* is that by which it is commonly known. If we rank this animal according to the Linnæn arrangement of quadrupeds, it must of necessity belong to the order *Bruta*, being destitute of teeth, but if we rank it according to its general habit or appearance, it might find a place among the seals and other web-footed quadrupeds. The fact, however is, that it may be questioned whether it really and properly belongs to the tribe of

Mammalia or not; since no examination hitherto made, of such specimens as have been brought over, preserved in spirits, have exhibited the least appearance of teats for suckling the young; nor is it easy to conceive how the animal could perform the action of sucking, since the mouth or snout bears the most exact resemblance to the bill of a duck, and particularly to that of the broad-billed ducks called shovellers. This beak is surrounded at the base by a circular flap or border, resembling leather, and perfectly separating the base of the bill from the fur of the head. There are no teeth of any kind; and even the tubercles or processes, which may be perceived by dissection, on each side the base or back part of the beak, are not real teeth, having no sockets, and not being of a really bony nature. The tongue is situated very far back in the mouth, and is broad and short; the fore-feet are webbed, much more widely in proportion than in any other web-footed quadruped, and are furnished with five short, sharp, and strong claws; the hind-feet are less deeply webbed, and have also five claws, of a slightly-curved form; besides which, in the male animal is situated, on each foot, a very strong and sharp crooked spur or sixth claw, not ill resembling the spur of a cock; the body is of a broad, and slightly-depressed shape, with a rather small head, and eyes so small, and so deeply imbedded in the fur, as not to be distinctly visible without a close inspection; the tail is broad, rather short, and very slightly pointed. The whole animal is thickly covered with strong, but soft and glossy hair, which on the upper parts is of a deep iron-grey, more or less intense in different individuals, and on the under-parts considerably paler; in some specimens whitish. The general length of the animal, from the tip of the bill to that of the tail, is from twelve to sixteen or eighteen inches. It inhabits fresh-water lakes in New Holland, and is supposed to feed on worms, water-insects, and, perhaps, on various weeds, in the manner of a duck. It is obliged to rise every now and then to the surface in order to breathe, and it is at this particular juncture that it is principally taken, by transfixing it with a small kind of harpoon. It is supposed to burrow, at a considerable depth into the banks of the waters it inhabits. If there be no mistake in the anatomical disquisitions, hitherto made on the duckbill, its internal structure is not less extraordinary than its external; since it appears to be ovi-viviparous; presenting an appearance which gives reason for supposing that it bears internal eggs, in the manner of many of the lizard tribe, from which the young are hatched before their final exclusion."

Mr. Home has given an anatomical description of this curious animal. Dr. Shaw continues to elucidate the most singular phenomena in the order of *glires* or sleepers; very properly refutes the now almost obsolete error respecting the porcupine's having the power to eject its quills at its enemies. The beavers, oppossums, kangaroos, flying squirrels, blind rats (*mus typhlus*, which is totally blind, but endowed with very acute

hearing) and jerboas, &c. are accurately figured and their general characters described. In the order of *Pecora*, or ruminants, the most singular animals are the *Giraffa*, or cameleopard, camel, musk, antelope, and *Yak*, or Tartary ox. Among the *pinnata*, or web-footed mammalia, seals, wabus, and whales are particularly noticed.

The fifth and sixth lectures are devoted to ornithology, or the description of birds. The author takes a rapid view of the general structure of the feathered race, and observes that birds have long been defined as "two-footed feathered animals," the power of flight not entering into the definition, as the ostrich, cassowary, penguin, and others are destitute of this faculty. He likewise describes the nature and functions of the crop, gizzard, and lungs of birds, with the peculiar construction of their eyes. The process or growth of the young in the egg is extremely curious, and has been copiously described by Malpighi, Monro, and others. "The first appearance of the young," says Dr. S. "as an organized body, begins to be visible in six hours after the egg has been placed in a proper degree of heat under the parent animal. A particular highly worthy of attention is, that the chick, or young bird, when arrived at its full size, and ready for hatching, is by nature provided with a small, hard, and calcareous protuberance at the point or tip of the bill, by which it is enabled the more readily to break the shell, and which falls off some hours after its hatching. So careful has nature been, and so accurately has every circumstance attending the process been foreseen and provided for!"

A great number of the more curious species of birds are faithfully delineated in well-executed engravings by Mrs. Griffith, whose talents in this department appear to merit the approbation of the public. The condor, great scarlet maccaw, *plicus pileatus* (crested wood-pecker) common Paradise bird, mocking thrush, &c. are among the neatly-executed figures by this artist, who represents the feathers of birds, or wings of insects, with much greater accuracy than is generally found in such engravings. It would, however, be injustice to deny considerable merit to Heath, Owen, and the other artists, whose labours embellish these lectures; they have all successfully attempted to rival the works in natural history published in France, and their efforts are highly honorable to themselves, to the author, and to the publisher of this work. The great horned owl, indeed, and the common cuckoo, are perhaps the least accurate representations of well-known subjects among all the 165 plates contained in these volumes. But, to the great majority of readers,

the figures, systematic arrangements and descriptions of the various creatures, which are mentioned in these lectures, will afford infinitely more rational entertainment and real novelty, than all the circulating libraries of the metropolis.

(To be continued.)

DIVINITY.

Of an Oath, its nature and obligation, and of the dreadful consequences of perjury in this world and that which is to come. By the Rev. D. G. A *New Edition* by the Rev. W. A. A. *In a letter to the lower orders.* 18mo. pp. 22. 6*d.* Hatchard. 1809.

This is a valuable little tract, on a very important subject. The multiplication of oaths, and the careless mode of administering them, have long been a subject of deep regret to serious and reflecting Christians; and some efforts have been made to remedy this growing evil; which, alas! have served only to demonstrate the piety of individuals, and the inefficacy of the attempt.

The editor of this little tract, in whom, if we mistake not, we recognize an old and valuable correspondent, has prefixed to it the following judicious preface:—

" Every thoughtful Christian must have seen with sorrow, and have lamented the indifference with which the nature and obligation of an Oath are too generally regarded, and the improper levity with which it is administered even in our courts of judicature.

" The Canon of Scripture forbids all rash and vain swearing, but permits a solemn appeal to God in a cause of " faith and charity, so that it be done according to the Prophets, teaching---in justice, judgment, and truth." (Art. 39.)

" Under an impression of the danger to which the young and the ignorant are hereby exposed, every magistrate will have frequent occasion to pause, and examine the juror well before the oath is administered; for it is deplorable to think upon the numbers who are prepared to swear, without the slightest knowledge of the pledge they hereby give, or even of the God in whose name and presence they presume to offer it. A female infant, under seven years of age, was lately brought before me, to give her evidence in a case little short of felony. It was necessary, in order to make her evidence the subject of indictment, that it should be given upon oath; but I preferred a delay of justice upon the offender, to the admitting one so wholly inexperienced, and of so tender an age, to do an act, of the nature and obligation of which she was entirely ignorant. In the course of time, and after much pains taken, this child appeared before the Court of Quarter Sessions, and was sent to the Jury prepared to give her testimony upon oath, with a conviction upon her mind

that when so doing she was bound to speak the truth, and nothing but the truth; having been first instructed that upon speaking the truth or a falsehood, under such circumstances, would depend not only the life, the liberty, or the property of another, but also her own eternal salvation.

"It fell to my lot to be the instructor of this infant, and the reflections occasioned by this circumstance naturally called forth the following observations, and have induced me to republish an admirable little tract on the subject by a deceased and valuable friend.

"W. A. A."

It is a melancholy fact that an oath is administered in the least solemn, and most careless, manner, in our superior Courts of Law, at Westminster, and at the general Assizes. The Judges have the power to correct this shameful abuse, which habit possibly may have rendered familiar to their ears, and it is their duty to exercise it. The respectable editor, however, labours under a mistake, if he suppose that an oath is any where administered to children, without previously ascertaining their ability to understand, and appreciate its nature and obligation. It is too true, indeed, that "the nature of an oath is not sufficiently understood by the lower, nor always by the middling, orders of the people." And it is certainly the duty of magistrates to administer oaths with such solemnity, and distinctness of articulation, as are calculated to render them impressive; and, also, to explain the nature of them, where they have reason to think they are not properly understood.

The consequence of an oath, with its nature, and its *properties*, if we may so say, are here explained in an easy and familiar way, so as to be perfectly intelligible by the plainest understanding; and a few texts from scripture, applicable to the subject, are subjoined. We have not seen, for a long time, a more useful little publication; and we wish the intelligent author, who seems well qualified for the task, would direct his attention, to the composition of a tract, on the *Duties of Jurymen*, a work more wanted than almost any other;---for, sorry we are to remark, that there is no description of persons, who seem to have so imperfect a sense of their duty as Jurymen, particularly in the capital. A Juryman swears to find a verdict *according to evidence;* and yet how frequently are they seen to find an article worth thirty-nine shillings, which has been sworn, by competent judges, to be worth 10*l.* It is no excuse, that the error is on the side of mercy.---It is still *perjury*. Besides, the Constitution has wisely placed the prerogative of mercy in other hands;---the Jury is to decide on *facts*;---the CROWN is to exercise mercy. And to pervert facts for the sake of mercy is, at once, to commit perjury, and to usurp the royal prerogative. We do not mention this as the most *flagrant*, but as the most *common*, breach of duty, on the part of Jurymen, who, if they once persuade themselves that they may depart both from the letter and the spirit of their oath, on *one* occasion, will soon bring themselves to believe that they may disregard them on *any* occasion.

THE ARTS AND ANTIQUITIES.

Antiquarian and Topographical Cabinet, containing a Series of Elegant Views of the most interesting Objects of curiosity in Great Britain, accompanied with Letter-Press Descriptions. Vol. v. Small 8vo. 50 plates. 15s. Clarke, 1809.

They are true artists who can feel the force of public approbation, and manifest that feeling by their subsequent efforts to surpass themselves in deserving it. Such is the conduct of the editors of this work, which has greatly exceeded, in popularity, any thing of the kind hitherto attempted. We are happy to see that they have not confined themselves, in this fifth volume, to merely architectural objects, but have given some curious plates, accompanied with a very interesting description, by the Rev. E. Duke, F. A. S, of some "British Antiquities;' these consist of "specimens of amber beads," "bone instruments," "fragments of ornamented urns," "funereal urn," "Roman sculptured stone," &c. The following dissertation by Mr. Duke, on the state of the arts, funeral customs, and Barrows, of the aboriginal Britons, will be read with interest, and is equally comprehensive and judicious.

"BRITISH ANTIQUITIES, WILTSHIRE.

"The Urn, of which I have sent you a drawing, was found in a Barrow on my estate at Lake, near Amesbury, Wilts, opened by me in the month of September, 1806. The admeasurement of the diameter of this Barrow, at the base, was forty-eight feet nine inches; its elevation was three feet, three inches. The Barrow is of a finely-turned bowl shape, and is composed of vegetable earth, taken off from the surface of the surrounding ground. Nearly in its centre was found this Urn, which for its perfect state and elegance of its contour, when considered as an ancient British Urn, may be pronounced fully equal, and perhaps superior, to any yet discovered. [The Urn is about 15 inches deep, 10 wide at the mouth, 11 in the middle, and 6 at the bottom.] It was placed with its mouth downwards, and, when turned up, was found to be filled with human bones, reduced to small fragments and ashes by a strong fire. The Urn itself appears not to have been strongly baked, and not improbably was only hardened by being placed within a surrounding fire; this supposition may be supported from the circumstance that, when found, it was covered externally with soot. This Barrow contained no other deposit.

"You will now permit me to make a few general observations on the Barrows in this part of the kingdom, and on their contents.—STONEHENGE, near this place, whether considered as an erection for a place of religious worship, (which is most probable,) for a court of judicature, for a funereal monument, or for astronomical purposes, which different hypotheses have been maintained, may yet be fully considered, is generally believed, and I think, may be satisfactorily

proved, to be a construction of the ancient Britons; and the surrounding Barrows may be regarded as the sepulchres of the chieftains, and their families, of this aboriginal race. On the opening of some Barrows, very near to Stonehenge itself, by Mr. Cunnington,* chippings of the stones were found dispersedly in them, which circumstance most fully proves their connection; and the thickly-surrounding sepulchral tumuli argue strongly in favour of the hypothesis, that Stonehenge was erected as a religious place of worship.

"The contents of these Barrows are very various, but no Roman antiquities of any kind are to be found in them; we may then regard the most modern of these tumuli to be of the age of 1800 or 2000 years: but from their great numbers, and apparently greater antiquity of some of them, and their contents, when compared with others, it is impossible to conjecture the remote period of the erection of the earliest of them, since, if they are, as is most probable, the sepulchres of the chieftains and their families *alone*, many centuries, it is reasonable to suppose, must have elapsed between the erection of the earliest and the latest raised of these tumuli; this argument may well induce us to refer their era to the Celtic Britons, a race whose manners, &c. were probably far diverse from those of their successors, the Belgæ, who are described by Cæsar and other authors. The Barrows contain, according as they possess the remains of either sex, sepulchral urns, spear-heads of a mixed metal, stone celts, flint arrow-heads, bone instruments or bodkins, beads of amber, jet, glass, and stone, and many other articles. The amber beads were originally, and are now internally, wholly of a deep red colour, such as is now very difficult, if not impossible, to obtain; externally, from chemical decomposition arising from moisture, or from some other unknown cause, the mode of the agency of which even were the cause known, it might be difficult to explain, the amber has totally lost its colour, and presents to the eye an external, opaque coating of a yellowish colour; this cause, whatever it may be, pervades in its effect the perforation throughout the bead itself. It may not be improper to add, that the figure of the bead presenting the appearance of the divided half of a spherical bead is entire, being hemispherical only with its perforation passing through in a curve in and out on its plane side; when originally strung, the convex side of this species of bead was consequently placed outwards. The bone instruments are from 2 to 4 inches long, and the amber beads are from 3 to 7-tenths in diameter. As iron is never found, it proves that the use of it was then unknown; gold ornaments are sometimes, but very rarely discovered, and from the great tenuity of the plate of this metal, it appears that it was

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*"Great numbers of the Barrows have been investigated by my ingenious friend, Mr. Cunnington, of Heytesbury, for Sir R. C. Hoare, who is now engaged in a most interesting work on the Antiquities of Wilts."

extremely scarce amongst them ; the plates, of whatever form, whether plane or convex, it may be inferred, from a slender lapping over of the metal on the under side, were originally strengthened by corresponding plates of wood ; in one or two instances small hollow cones, and globes, of the same metal, and like thinness, have been found, and which even yet have retained within their cavities strengthening cones, and bossess, of ebony ; these and many other ornaments are too nicely worked to be regarded as having been formed by ancient British artists, and may be considered as bartered articles from the Phœnicians, or some other trading people, among whom the arts had made considerable progress, and whose vessels may have occasionally visited this country. The Urns in general appear of a rude form ; some of them have undergone the action of strong fire, and others, from the circumstance that apparently they are hardened only by exposure to the beams of the sun, are regarded as the more ancient ; in general also the form of the latter is more rude, and the external ornaments are not so well done ; the matter of which they are formed, appears also to differ ; the urns, which are well baked, and whose external form and ornaments bespeak a more recent formation, are made of a purer clay, but the unbaked urns, more rude in form and ornaments and therefore considered as the more ancient, are formed from a coarser clay, much intermingled with small pebbles and grit. A small kind of urn is also found, (denominated by antiquaries, for the sake of distinction, drinking cups,) which is deposited with skeletons ; these are always empty, and are generally placed either at the head or feet of the interred persons.

" You will now allow me to say a few words on the formation of the Barrows; on the manner in which the persons, and various articles, interred in them, are deposited ; and on the method of opening them for the purpose of investigation. The stratum of vegetable soil in this part of the kingdom is thin, covering a very compact and deep stratum of chalk. The smaller Barrows are generally formed of the vegetable earth, skimmed off from the surface of the surrounding ground ; the higher Barrows are for the most part increased in height and bulk, by the addition of a stratum of several feet in thickness of chalk, and are usually surmounted by a thin covering of mould. The Barrows vary in height from one or two to fourteen feet, and are usually of proportionate diameter. It appears, on the investigation of the Barrows, that the deposit was sometimes made in a cist or grave, sunk into the compact chalk stratum, which is generally found to be about five feet in length, three in breadth, and one or two in depth ; in a few instances, from the visible remains of decayed wood around the sides of the cist, it is proved, that the deposits made in them were enclosed in cases of wood ; sometimes the deposit appears to have been placed on the level superficies of the ground, and the Barrow raised centrically around and over it ; and at other times a discovery of the deposit has been made within the body of the Barrow. More often the human bones, ashes, and whatever articles accompany them, are found in a cist ; therefore in the investigation of a Barrow, although a

deposit may be found in the higher part of it, yet the workmen should always proceed down to its floor, to discover whether or not there be a cist, as discoveries have been often made both in the higher and lower parts of the same Barrow. The persons interred have been more often burned, and their ashes deposited, as skeletons have not been so often found; when they are so sometimes not more than one or two are discovered in a Barrow, oftentimes a greater number, but rarely so many as six or eight; they appear to have been laid within the Barrow in the form of posture in which they died, and no particular attention to have been paid as to their relative position with the cardinal points; their bones are more or less decayed, according as they are deposited within the moist mould, or dry chalk; sometimes they are found in the latter in a remarkably fine state of preservation, as I have several times seen skulls fully entire with their teeth, and enamel, not in the least decayed.

"Their bones in general prove, that this early race of men was of the modern stature, and only two instances have occurred to me, that any thing very particular has been observable in them; the first instance was a most singular conformation of the skull of a skeleton found in a Barrow opened in the year 1807: its great peculiarity consisted in the very short width of the os frontis between the superior margin of the orbits of the eyes and the coronal suture, so that from the very high relative situation of the eyes, this person in his life-time must have appeared to have little or no forehead; the lower vertebra of the back bone, or the os coccygis, of the same skeleton, was also protruded backwards to a very extraordinary degree: the other instance occurred in a Barrow opened last summer, in which several vertebræ of the backbone of a skeleton were singularly conjoined by an ossification; the bones of this skeleton were also of an unusual size.

"The only appearance of system to be found on the investigation of these sepulchral tumuli is the fact, that the deposit is invariably made in the centre of the circumference, so that a perpendicular shaft sunk from the apex, or supreme point, of the Barrow, and of a size proportionate to that of the Barrow, rarely fails of bringing to light its contents.

"There are often found dispersedly in the Barrows, bones of animals, such as fragments of stags' horns, horses' teeth, fowls' bones, &c. these are found in small quantities only, and are probably some remains of animals sacrificed to the manes of the defunct at the time of interment. I have in my possession some fragments of stags' horns found in a barrow opened by me in 1806 of so large a size, that they must have belonged to some species, now extinct in these islands, probably the moose deer.

"I must now conclude this long letter with observing, in answer to those,* who urge the inutility of investigations of this nature, that,

* "The question of *Cui bono?* is often applied by the fastidious, the slothful, and the ignorant, to those researches of the human mind

although such researches from the detached nature of the documents cannot be made the basis of system, yet they discover to us the state of the arts amongst a people inhabiting our country at a very remote period, and develope to us the modes of sepulture made use of by them, objects, the attainment of the knowledge of which is surely interesting to an inquisitive mind, which is usually more gratified in its acquisitions of the discovery of facts before surrounded with difficulties, presenting effectual impediments to explanation, or enveloped in the mists of time."

The above extract, which is illustrated by plates, will not fail to attract even still more attention to this beautiful and interesting vol. of the "Antiquarian and Topographical Cabinet."

POETRY.

An exact history of the Battle of Floddon; in Verse. Written about the time of Queen Elizabeth. In which are related many facts not to be found in the English history. Published from a curious MS. in the Library of John Askew, Esq. of Palinsburn, Northumberland; with Notes, by Robert Lambe, Vicar of Norham. Pp. 227, small 8vo. 7s. Hodgson, Newcastle; Cradock and Joy, London, 1809.

It is very rarely that the literary antiquaries can be so cheaply gratified as in the present instance; the lovers too of the ancient ballad verse will here find both entertainment and instruction. The volume before us is a SECOND edition, although not mentioned in the title, of an ancient poem discovered by Mr. Lambe, and which he illustrated by many curious and interesting notes relative to the manners, customs, and literature of the age in which it is supposed to be written. As tending to illustrate the history and progress of the English language, the work is important, although a sceptical critic might be disposed to doubt its antiquity, from the circumstance that it is anonymous, which very rarely happens to poems possessing so much merit as the present. It is very unlikely that the author of the "Battle of Floddon" never wrote any other verses, and it is equally so that his modesty should have induced him to conceal his name from posterity. These, however, are but probabilities opposed to many contrary circumstances. The volume is neatly, and even elegantly printed, and

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which do not appear to them to be of immediate service to mankind; but let it be impressed on the minds of such cavillers, that the departments of science are illustrated by each other, and connected together by inseparable links; and that if the mental pursuits of those who seek for information, could be effectually repressed by the frivolous stumbling-block of these objectors, the knowledge of men must ere long become negative, and the human race involved in one general and deplorable state of ignorance."

does great credit to the press of Hodgson, who seems to rival, on a smaller scale, the efforts of Ballyntine.

The Satires of Boileau, translated, with some account of that Poet's Life and Writings. Pp. 232, 8vo. 7s. 6d. Baldwins.

Mediocrity in translation is more disgusting than in original composition, as in the former we have a standard of excellence before us, in the latter only that of reminiscence. What, likewise, is tolerable and even elegant in one language, would frequently be insufferable if literally converted into another. This is particularly the case with Boileau, whose writings abound in personal and local allusions, which cannot be done into English. The present translator has endeavoured to be too literal to succeed completely in catching and transfusing the point and spirit of his author; his obscurity and inharmoniousness have originated in the same cause. We shall only cite one instance from the third satire.

" Qu'est devenu ce teint, dont la couleur fleurie
Sembloit d'ortolans seuls et de *bisques* nourie."
" No more the ortolan and *godwit speak*
In glowing red on your enamell'd cheek."

Bisques nourie, (nourished with soups) is a phrase rather obscurely rendered by making such little birds as ortolans and godwits speak.

The account of the life and writings of Boileau, which is prefixed to this translation of his satires, is the most interesting and valuable part of the volume.

Elegy on Sir John Moore, K. B. dedicated to his Grace the Duke of Richmond. By the Rev. Robert Dealtry, LL. D. 4to. 1s. Stockdale, Jun. 1809.

The Learned Dr. must cede the elegiac palm to the previous " Tribute" by Mrs. Cockle.

The Farm-House; a Tale, with amatory, pastoral, elegiac, and miscellaneous Poems, Sonnets, &c. By James Murray Lacey. Pp. 228. small 8vo. 6s. Vernor and Co. 1809.

The effusions of Mr. J. M. L. are so familiar to the readers of all the Magazines, that " the Farm House," cannot fail to engage their attention. It is an interesting tale neatly told, and if it does not dazzle with brilliancy, it never offends by asperity, or shocks with improbability. It consists of about 400 lines, and he must be fastidious who cannot read them over patiently. The other pieces are nearly of a similar character; they are in general above mediocrity, (when considered as the effusions of an untutored muse) and beneath excellence. We are told that they were written between the age of 20 and 25, and they evince very laudable sentiments and talents, which, if properly cultivated, may strengthen the author's natural claims to " the title of poet." At a time, indeed, when the art of poetry was less generally practised than at present, such a volume as the one before us would

have attracted much more attention and popular approbation than it can now be expected to meet. He should, however, be more attentive to the quality than the quantity of his verses; a precept exemplified by one of our most learned poets.

EDUCATION.

Elements of the Hebrew Language, in Two Parts. Part I. Orthography, illustrated by a variety of interesting notes, with the addition of an extensive vocabulary, designed for the use of Schools, as well as beginners in general. By Hyman Hurwitz, master of the Jewish academy, Highgate. Pp. 100, 8vo. 5s. 6d. Boosey.

We are greatly pleased to find the Jews beginning to study their own language grammatically, and consequently beginning to reason. Their superstition and prejudices will gradually yield before the expansion of their reasoning faculties, and they will virtually become very different beings. Mr. Hurwitz prefers the use of points, which is only adopting so many additional characters, if not a new alphabet. Had the author rejected such an incumbrance, his progress would certainly have been more rapid; but as this machinery of the Hebrew alphabet has now attained general use, it is certainly necessary that it should be well understood. We therefore recommend this first part of Mr. Hurwitz's grammar to the attention of those desirous of acquiring a correct knowledge of Hebrew, and hope soon to see his work completed, as a favourable omen of the progress of knowledge among the Israelites in this country.

MISCELLANEOUS.

A Narrative of the Campaign which preceded the Convention of Cintra, in Portugal; to which is annexed the Report from the Board of Enquiry to the King, copied from the proceedings on the Enquiry. By John Joseph Stockdale. Illustrated with five military plans. Pp. 41, 8vo. 4s Stockdale, jun. 1809.

The public are indebted to Mr. Stockdale, jun. for the pains he has taken to supply them with authentic information on this important subject. It is much to be wished that such publications as the present were more generally disseminated in the English army, and that it would be considered disgraceful in every soldier above the rank of a serjeant, not to be intimately acquainted with all the manœuvres and achievements of our troops in whatever country they may have been destined to act. In France, the number and variety of military tracts is very considerable; in this country such publications are scarcely

known, although they are obviously among the best means of teaching the military art and ardour.

Lectures on Experimental philosophy, astronomy and chemistry; intended chiefly for the use of Students and Young Persons. By G. Gregory, D.D. Doctor in Philosophy and the Arts, &c. 2 vols. 12mo. Pp. 664, 13s. Phillips, Bridge-street.

The late Dr. G. Gregory was not an experimental philosopher, although here called a "Dr. in philosophy and the arts;" of course we have only to consider him as a compiler, whose merit must be confined to industry, accuracy, and judiciousness. It would as far exceed our limits to point out all the errors and misconceptions which occur in these lectures, as it is now unnecessary; the author having paid the debt of nature these volumes are not likely to meet a second edition. The first volume contains 22 lectures on the principles of matter, attraction, magnetism, pneumatics, hydraulics, electricity, galvanism, optics, light and colours, mechanic powers, and astronomy, without any regard to the propriety of natural arrangement. The second, consisting of 12 lectures, is chiefly devoted to chemistry, which was, in a great measure, a new science to the author, as his former compilations contain little on this subject. To young persons, more desirous of having a superficial than a profound knowledge of the subjects treated of in these lectures, they will be found very convenient; and we can safely recommend them as containing a more portable and agreeable collection of scientific gossipings, than any similar work which we at present recollect.

Beauties selected from the writings of James Beattie, LL. D. late professor of Moral Philosophy and Logic in the Marischal College and University of Aberdeen, arranged in a perspicuous and pleasing manner, under the following heads:---poetical, moral, philosophical, theological, critical, and epistolary. To which are prefixed a Life of the Author, and an account of his writings, together with Notes on the first book of the Minstrel. By Thomas Gray, LL. D. pp. 390, 12mo. 5s. 6d. Sherwood, Neely, and Jones, 1809.

The rapid popularity of some of Beattie's works contributed to hurry them into an obscurity, from which the events, in the latter part of the author's life, were by no means calculated to rescue them. This circumstance is the more to be regretted, that there are, perhaps, very few writings better adapted to form the mind and heart than those of Dr. Beattie; in every subject he introduced a feeling or sentiment of virtue, rather than a profound, or abstract idea of things; and if he did not always enlighten the judgment, he never failed to improve the heart. The present cheap and judicious selection, we are persuaded, will greatly contribute to render his works more popular, as it must inspire a wish to know something more of an author who has furnished such beauties. Mr. Mudford has introduced it by a plain and comprehensive narrative of the author's life, interspersed

with some critical remarks which evince good sense, taste, and discrimination, except the justly severe, but now unnecessary, reflection on Dr. B.'s application for a pension. It would be more candid to ascribe his conduct, in this instance, to vanity, and the weakness of yielding to the suggestions of his friends, than to any sordidness of disposition, which he assuredly did not possess. In every other respect Mr. M. has done ample justice to his talents and character; and has, perhaps, even overrated his learning. As to the present selection, it possesses some peculiar and interesting features. The whole of Beattie's poems, which occupy only 84 pages, are given complete, and are certainly worth more than the price of the volume. To the first book of the Minstrel are added the confidential and friendly notes of Gray, with Dr. B.'s answers to them, which will be read with interest.

"It is pleasing," as the compiler well observes, "to behold one Poet sitting in judgment upon the works of another, and in the confidence of friendship." Many of Gray's remarks are satisfactorily answered by Beattie, and some are adopted, while his energetic praise and correct taste, must recommend the beauty of several stanzas, which, hitherto, have not been so duly appreciated. The addition, indeed, of Gray's notes and Beattie's remarks, to the Minstrel, will, undoubtedly, recommend this volume, to all classes of readers, before any other edition of Beattie's poems. The prose "Beauties," arranged under their respective heads, are taken from his "Evidences of the Christian Religion," published in 1786; "Dissertations moral and critical," (on memory, imagination, dreaming, language, fable, kindred, and sublimity,) published in 1783; "Essays on Poetry, music, laughter, and utility of learning," in 1778; "Essay on the nature and immutability of truth," which first appeared in 1770, the year preceding the first book of the Minstrel; and, lastly, his "Elements of Moral Science," the first volume of which appeared in 1790, and the second in 1793, a useful work, which only attained a second edition last year. The volume concludes with a few of Dr. Beattie's letters, one of which, to Dr. Blacklock, gives a very interesting account of his motives for writing his "Essay on Truth." The re-publication of this letter deserves the approbation of the friends of religion and right reason. The whole volume, indeed, may be advantageously submitted to the attention of all inquiring or enlightened minds. By mistake this work wants an Index.

The Land Valuer's Assistant; being Tables, on an improved plan, for calculating the Value of Estates. By R. Hudson, pp. 208. 4*s.* Cradock and Joy, 1809.

These Tables are more concise than any we have seen, and extend from 1*s.* to 100*s.* per acre, and each table estimated from 1 perch to 100 acres. They appear sufficiently accurate, and will save much time and labour to persons employed in measuring and valuing lands. The improvement in the plan, mentioned in the title, consists in specifying the value of any given quantity of land, at any rate per acre,

in three lines of figures, whereas, in the former methods, six lines were required; an advantage which must be obvious.

The Doctrine of Interest and Annuities analytically investigated and explained; together with several useful Tables connected with the subject. By Francis Bailly, of the Stock Exchange, pp. 220, 4to. 15*s.* Richardson.

This is a work of great labour and considerable ingenuity, on a subject in which greater frauds are practised than in any other department of business. The ignorance of the public (we speak here only of the most enlightened part of it) on the nature of interest, discount, and annuities, has given existence and wealth to an immense number of money-lenders, who are daily preying on the credulous, and hourly extending their nefarious practices. The subject of this volume has occupied the attention of the ablest mathematicians; but the labours of Mr. Bailly have, perhaps, reduced it to the comprehension of a greater number of readers than any of his predecessors. Merchants, bankers, and all dealers in the funds, or annuities, will find this work a most useful book of reference.

The Life and Surprising Adventures of Robinson Crusoe, of York, Mariner, &c. Stereotype *Edition.* 2 vols. 12mo. 7*s.* bound. Vernor and Co. 1809.

We expected that *Stereotype* printing would have contributed to improve the arts and literature of the country, but we are sorry to find ourselves grievously disappointed. The present volumes are, in every respect, a disgrace to the English press; and there is scarcely a page in which we do not find some vulgar error, as judgement, expence, &c. &c.

REVIEWERS REVIEWED.

THE EDINBURGH REVIEW.—VOLS. X AND XI.

From April, 1807, to January, 1808, inclusive.

In continuation of our design, we shall distribute the few remarks which we have had occasion to make, in the perusal of the present volumes, under the two following heads: 1. Miscellaneous Literature: 2 Politics and Religion.

1. First, for Miscellaneous Literature.

In reading the critique on *Sir William Forbes's Life* of Dr. Beattie,* we felt, alternately, pleasure, sorrow, and indignation. That we were pleased with many parts of it, we shall not dissemble. The selections with which our critics have presented us are very

* See Edin. Rev. Vol. X. p. 171 to p. 199.

amusing, instructive, and even edifying: And, what gratifies us most, is, that they must operate strongly in proving the want of candour and justness in the censures that precede them. "The book is a great deal longer, and a great deal duller, (say the critics) than we were bound to tolerate." "Beattie's Letters can hardly be considered as letters at all." "They are mere bits of dissertation and fragments of criticism. They contain no sallies of wit—no traits of character." "There can be no duller or more unprofitable reading." With respect to the dullness of the book, we can truly say, that to us the very contrary appears: And we repeat, that the extracts in the pages before us are all specimens of lively and pleasant, as well as correct and elegant, writing. But we shall see, as we proceed further, that these reviewers took up the two ponderous quartos of which they complain, with prejudices against the writer and his works. The article opens, indeed, with a comparison extremely invidious between the poet and his biographer. In regard to Sir W. Forbes, they tell us, "It would be easy for us to collect from facts, which are both recent and *notorious*, the materials of an enlogium for which poets and philosophers would be gainers by exchanging their laurels." [P. 172.] By the way, we object to the word *notorious*, as used in a good sense. As to Beattie, they observe, in the same page, "there is a good deal of paltry conceit and animosity towards his literary opponents, and something, too, like adulation towards bishops and pious noblemen, and old ladies of rank and fortune." Mark the cloven hoof! It shews itself already, "To speak well of bishops." This is a species of adulation, never to be forgiven by sceptics. But it is "the Essay on Truth." It is the philosophy of Beattie that galls his critics. "On the subject of the Essay on Truth, there is an immense deal of epistolary dissertation between Dr. Beattie and his friends. And certainly there never was a work on which so much preparation and getting up were expended. It made its appearance in 1770; and, as it had been diligently extolled and anticipated by all the orthodox enemies of scepticism, it speedily acquired a greater reputation than any metaphysical work had attained since the days of Bishop Berkeley. It took amazingly with the bishops and masters of academies throughout England; and prepared for the author a most gracious reception among all who had conceived a dread and detestation of Scottish philosophy." [P. 174.] "In consequence of this Essay, (in the composition of which such immense labour was bestowed, that it greatly impaired his health and spirits) he was received into distinguished favour by all the pious churchmen and orthodox nobility who had been taught to shudder at infidels and sceptics." [P. 175.] "He lived fine with bishops and duchesses for several months; and had his picture painted, in allegorical triumph, by Sir Joshua Reynolds." [P. 175.] His "dread of his infidel enemies," excites again the sneer of malignity. "We have here displayed" (say they) "the importance of a man to himself, and the strange fancies that will sometimes be engendered between self-love and literary animosity." [P. 179.] His declining an advantageous

situation at Edinburgh, was owing, we think, (and so must it appear to every unprejudiced mind) to ill health and spirits, a certain timidity, that often accompanies a weak bodily constitution, and the love of literary quiet—to say nothing of domestic concerns or connexions. On this topic are expended, it seems, "thirty pages of anxious elaborate correspondence." From these thirty pages, however, three little paragraphs only are extracted by our critics, in proof of their accusation. From these detached sentences no fair judgment can be formed: the context, we are well assured, would shew how unfounded, how false, is the charge of animosity, or an overweening self-love. The soundness of Dr. Beattie's principles must be evinced to the full satisfaction of his friends, and the utter confusion of his enemies, by his refusal of another offer—no less than a living of 500*l.* per annum. Dr. Beattie, from the best motives, declined this offer: nor could all the prospects of further preferment, which were held out to him, by his excellent friend, Bishop Porteus, any way shake his resolution. Yet, according to this uncandid critic, his motives were here also "tinctured with vanity and timidity." In their preference of Priestley to Beattie, we trust there are none of our readers who will join the sceptics of the north. "In point of sincerity and good intention," we are told, "Dr. P. is, *at least*, equal—in science, unquestionably, his superior." [P. 180.] Passing to his family misfortunes, our critics by no means speak of the amiable Beattie with those expressions of sympathy which would have been suggested by a good and generous heart. "The *eldest* son," (*elder*, our grammarians should have said) "to whom he was extremely partial,"—and "a good part of the second volume is filled with the history of his journeyings, and the feelings which they were intended to relieve." [P. 180.] This is the manner with which they insult the memory of a man, whose wife, the victim of insanity, and whose two sons, (all his children) dying, successively, after they had attained the age of manhood, had sunk him into an habitual depression. "He talks a good deal about his distresses; but his style is so correct, *that* he says little *that* is interesting." [P. 182.] At pp. 189, 190, 191, these gentlemen again ring the changes of "adulation to the great"—"fulsome compliments" to Mrs. Montague, and "silken courtesy to bishops." But his contempt of Hume, Voltaire, and Gibbon, has roused all their resentment against him, and induced them so rashly to attack his morality, which is invulnerable, and his philosophy, which, fixed on the basis of truth, will stand the test of ages. They are but proclaiming their own shame, whilst they say, "the book, dandled into popularity by bishops and good ladies, contained many pieces of nursery eloquence, and much innocent pleasantry: It was not fatiguing to the understanding, and read less heavily, on the whole, than most of the sunday library. Though made up of such stuff as no grown men could possibly go through without nausea and compassion, it still retains its place among the meritorious performances by which youthful minds are to be purified and invigorated." [P. 198.] In turning from his philosophy to his poetry,

they characterize Beattie's "Minstrel," as the product of "a laborious artist, with all his scholastic tools about him," exhausting himself in vain efforts of irritation. There is, throughout, a miserable barrenness of invention, much disjointed and misplaced composition, and innumerable patches of silliness, pedantry, and vulgarity." [P. 198.] At this astonishing sentence, Gray would have stared; and Mason would have disdained it!

The next article, at which we stop in travelling through the volumes, though it must detain us a few minutes only, is "*Good's Translation of Lucretius.*"* We acknowledge, in justice to the critic, that we never before saw the poetical merits of Lucretius discriminated in so masterly a manner: But, after having allowed that, "to make an interesting English poem out of the work of Lucretius, would be next to an impossibility."—We conceive that the reviewer is, to be consistent with himself, much too severe on Mr. Good's translation. It is true, the version is in blank verse; and, in our opinion, a translation in rhyme would much better suit the genius of the original. Dryden, indeed, was too diffuse; and Creech had no command of numbers. But, we think, a sort of versification generated between that of Dryden and Darwin, would exactly correspond with the muse of Lucretius. There exists a modern rhyme translation: but its execution is extremely imperfect. In the Antijacobin Review, of Wakefield's Lucretius, [Vol. II. p. 132 to p. 141] we were favoured, by a poetical coadjutor, with some specimens of a version in rhyme, from the Roman bard. We shall here insert two or three of them, in comparison with the blank verse of Mr. Good.

Picture of Venus and Mars.

"——————————— On thy soft bosom, he
The warlike field, who sways, almighty Mars,
Struck by triumphant Love's eternal wound,
Reclines full frequent: with uplifted gaze,
On thee he feeds his longing, lingering eyes,
And all his soul hangs quivering from thy lips." *Good's Version.*

"Lo! Mars, the terrors of his helm unbound,
Sinks on thy breast, from Love's eternal wound;
Looks up, and languishes in beauty's arms;
Feeds his fond eyes, devouring all thy charms;
Hangs on thy glowing lips, inhales thy breath,
And sucks the poison of delicious death." *Antijacobin Version.*

Picture of Superstition.

——————— "Them long the tyrant power
Of superstition sway'd, uplifting proud,
His head to heaven, and with horrific limbs
Brooding o'er earth; till he, the man of Greece,
Auspicious rose, who first the combat dar'd,

* Vol. X. p. 217.

And broke in twain the monster's iron rod;
No thunder him, no fell revenge pursu'd,
Of Heaven incens'd, or deities in arms.
Urg'd rather hence, with more determin'd soul,
To burst thro' nature's portals from the crowd,
With jealous caution clos'd; the flaming walls
Of Heaven to scale, and dart his dauntless eye,
Till the vast whole beneath him stood display'd." *Good's Version.*

" Long human life, oppress on earth, a prey
To the fell tyrant superstition lay;—
Dire monster, that, his head from heaven thrust down,
Pursued pale mortals with a withering frown;—
When first the daring Greek his visage view'd,
With irretorted eye untrembling stood;
Uncheck'd by God's, or muttering thunder, burn'd,
And at the bars of nature proudly spurn'd;
The flaming walls that gird the world, o'erpass'd,
And plung'd into the unfathomable vast." *Antijacobin Version.*

The Sacrifice of Iphigenia.

———————— " Round she look'd,
Her lavish tresses spurning still the bond
Of sacred fillet, flaunting o'er her cheeks—
And sought, in vain, protection. She survey'd
Near her, her sad, sad sire; the officious priests
Repentant half, and hiding their keen steel,
And crowds of gazers weeping as they view'd,
Dumb with alarm, with supplicating knee,
And lifted eye, she sought compassion still;
Fruitless and unavailing: vain her youth,
Her innocence and beauty, vain the boast
Of regal birth; and vain that first herself
Lisp'd the dear name of father, eldest born,
Forc'd from her suppliant posture, straight she view'd
The altar full prepar'd: not there to blend
Connubial vows, and light the bridal torch;
But, at the moment when mature in charms,
When Hymen call'd aloud, to fall, e'en then,
A father's victim, and the price to pay
Of Grecian navies." *Good's Version.*

" When the pale daughter of the godlike Greek,
Her snow-white ribbons shading either cheek,
And loosely floating round her virgin vest,
Stood at the shrine by superstition drest,
In speechless sorrow plung'd her sire survey'd,
Saw the fell priests prepare the murderous blade,
And view'd the crowd in anguish gathering nigh,
And tears spontaneous drop from every eye;
Thro' terror mute, sank down the hapless fair,
With shivering knees and supplicating air!

Nor, in such dire distress, so stern an hour,
Could aught avail her parent's kingly power:
For trembling from her chamber was she torn,
The nuptial pomp, ah! never to adorn;
But, a chaste maid, in all the bridal bloom,
To stain, with victim blood, the temple gloom." *Antij. Version.*

But it is time to pass to another subject. It should almost seem, from the heterogeneous nature of the subjects, that we were holding our course with "a bold neglect;" setting down a fault, or flinging out a censure, merely *ad aperturam libri.*

The next work, however, (of the miscellaneous literature) to which we find a reference, is, "*the Travels of De la Brocquiere &c. translated by Thomas Johnes, Esq.*"* But here we have only to lay before our readers a strange notion or two, and a vulgar expression, of which our critics ought to be ashamed. "Our author (say they) speaks of the valley where Noah built his ark; after passing which he entered Damascus, where he was knocked down by a Saracen for wearing an ugly hat; *as he probably would be in London for the same offence, in the year* 1807! At Damascus, the christians *are locked up every night*; as they are, *in English workhouses, night* and *day, when they happen to be poor!!*"—"The admirable carver determined *to make no bones!!*" [pp. 330, 331.] Let us ask, whether the concluding part of the article be meant for humour? [at p. 333.] To us, it is mere impertinence.

At the close of the critique on "*Southey's Specimens of English poetry,*"† these gentlemen are mistaken when they assert that Bampfylde is an obscure poet, and that the public are indebted for the sonnet which they quote to Southey. Bampfylde's poems were published many years ago: and the sonnet, in question, with other original poems, was inserted in Polwhele's edition of the "*Devon and Cornwall poets.*" Mr. Polwhele thus speaks of Mr. Bampfylde, a younger brother of the house of Poltimore, in Devonshire. "The poems signed B. E. were written by Mr. John Bampfylde. All, who read these specimens, will probably join his friends in lamenting, that the early promises of an amiable and accomplished mind were frustrated by a cruel, and it is feared, an irrecoverable disorder." *Advert. to Devon and Cornwall* Poems, p. vi. The sonnet, as printed by Mr. Polwhele, from Bampfylde's own MS. opens thus:

"Cold is the senseless heart that never strove
With the *first* tumult of a real flame."

Southey reads, by what authority we know not: "With the *mild* tumult," &c. For, "In search of plunder far to *Eastern* clime," Southey reads "*Western* clime."—And, by his false punctuation, he has flung an obscurity over the whole.

Before we enter into politics, we shall just observe, in reference to the judgment pronounced on "*Bowles's edition of Pope,*"‡ that the

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* Vol. X. p. 329. † Vol. XI. p. 31. ‡ Vol. XI. p. 399

cavilling disposition of which the northern literati accuse the editor, is most notoriously their own. They exempt from censure Mr. Bowles's remarks on "the Rape of the Lock:" In our judgment, almost all his remarks are written in the same manner, and with the same spirit.

2. We come now to POLITICS and RELIGION.

On "*Janson's Stranger in America*,"* we wish only to ask the critics, what they mean by religious toleration in the United States? This toleration they contemplate "with peculiar pleasure;" thus insinuating, that the same latitude of indulgence to all religions in their own country, would be extremely agreeable to such philanthropists as themselves; or, (to speak more plainly) that every religious establishment ought, in their opinion, to be done away!

For, "*the Political Register*,† we readily grant, that Mr. *Cobbett's* inconsistencies are exposed most ably. And we were glad to meet with the following concession in favour of noble families. "We are not much afraid of the influence of noble families. It is not, in general, a debasing or ungenerous influence; and, in this country, there is so little of the oppressive, tyrannical spirit of some aristocracies, that we have really no apprehension at all from the prevalence of such a temper in our government. An English peer has scarcely any other influence than an English gentleman of equal fortune; and scarcely any other interest to maintain it. The whole landed interest, including the peerage, is scarcely a match for the monied interest, either in parliament or in society; and, as it is the basis of a more steady and permanent, as well as a more liberal and exalted dependency, we wish rather to see peers concerned in elections, than stock-jobbers or nabobs." [p. 417.] At the conclusion of the article, our antagonists (here for a moment our allies) have the good sense to declare, that "neither Sir F. Burdett nor Horne Tooke are persons on whose firmness and prudence, and talents, the nation can rely." They "would not make Sir F. Burdett first lord of the Treasury, or Horne Tooke Secretary for the home department." This, too, we cannot but approve: a period, however, must soon be put to our approbation.

In "the *Outlines of a plan*, &c. &c. *by Joseph Lancaster*,"‡ we re-enter a field, where we met the Caledonian champions, opposing what we deem right reason to sophistry, and strict religious sentiments to the opinions of the latitudinarian. To the mechanical part of Mr. Lancaster's plan we have certainly nothing to object. There can be no reasonable objection. We allow it all the ingenuity which his friends are willing to ascribe to it. But, after this tribute to his inventive skill, we confess our disinclination to pay him any further compliment. His philanthropy in this business, has been panegyrized by some; his honest zeal, by others. We pretend not to penetrate into human motives: But really, from appearances and circum-

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* Vol. X. p. 103. † Vol. X. p. 386. ‡ Vol. XI. p. 61.

stances, to us of a doubtful and suspicious nature, we conceive such terms as duplicity and cunning to be equally applicable to his designs. Our main objection to Lancaster is, that he is a sectarist, and consequently inimical to the established church. Mr. Lancaster holds, we presume, in common with his brother quakers, that "no kind of worship or preaching can be acceptable or profitable, unless it flow from the immediate inspiration and movement of the inward spirit; and that all ordination or appointment of priests, is therefore impious and unavailing." We quote from Clarkson and the Edinburgh reviewers themselves. Moreover, according to these gentlemen, the friends are supposed to reject the doctrine of the Trinity: 'And they openly reject the sacraments of baptism and the Lord's supper, with all other rites, ordinances, and ceremonies, known or practised in any christian church. To send our children, therefore, to Mr. Lancaster for instruction, should seem a dangerous experiment. [P. 65.] In defence of their position. [P. 69.] That the comforts and conveniences of life, would be somewhat increased, if every person in the state were educated, our critics argue: "Every one has felt the inconvenience of not having clever servants," &c. &c. As, however, our schools are confessedly increasing in every town and village, and so many schools are established independent of Lancaster, or his disciples, there is, surely, much less chance of the like inconvenience hereafter. A head-servant, who can read, and write, and work sums in arithmetic, may be had almost every where. Is it necessary that all the inferior servants should be able to read and write, and cypher? With this ability, they would all probably aspire to the place of the head-servant—some of them, possibly, to a still higher place in other service.

A million of people (the critics are convinced) can read and write more than before the revolution. And, in almost every parish throughout the kingdom, there are schools under the care or the sanction of the clergyman. Is there not, then, still less necessity for Lancaster's school? Are there not a sufficient number of seminaries already? Besides, (as the critics declare,) "The English are the happiest people under heaven." [p. 70.] Why, then, by too much instruction, run the risque of destroying that happiness? "Alas! if ignorance is bliss, 'tis folly to be wise!" or, to quote from a higher authority: "In much wisdom, is much grief; and he that increaseth knowledge, increaseth sorrow." By way of finishing this fine piece of argumentation, the critics say: "We have been a little alarmed by observing, that Dr. Bell, after all he has *wrote* [written] and done, *calls in question the propriety of teaching the poor to write and cypher.* We hope he will value his reputation above every thing else. The sanction of the Archbishop of Canterbury may be venerable, and respectable—but it is not *sacred*: at least we believe this term is never employed upon such occasions!" [p. 73.] We cordially unite with Dr. Bell in opinion, that "the poor should not be taught to write and to cypher."

On "*the Inquiry into the State of the Poor.*"* The critics, notwithstanding their approbation of schools, are not so foolish as to think with Whitbread, that "schools would diminish the poor." [p. 112.] With Malthus, however, they would abolish the poor laws. And, in another place, [p. 111.] they speak of the "*enormous* sums which were squandered away, for the vain purpose of enabling the labourer to consume the same quantity of corn when it was scarce, as when it was *plenty*" [plentiful.] The same quantity of corn was not consumed: the sums of money given, were barely sufficient to purchase food for existence.

We shall conclude with some remarks on the Review of "*Ingram on Methodism.*"† That Proselytism is the chief object with the Methodists—that to attain it they exert all their powers; instant in season and out of season; and that they are incessantly aiming to expose to observation the faults of the church, and of its ministers, are concessions of the Edinburgh Critics, [p. 355.] In these matters the Methodists audaciously overstep the bounds assigned them by the Toleration-act, which gives them liberty to enjoy their religious worship in their own way, not to disturb the worship of others. Their ingratitude to government, in such conduct, cannot be too much reprobated. They do not acquiesce, however, in the poor, grovelling employment of pointing out defects, they soar with a loftier flight; they boldly attack the clerical character, in all directions, and upon all occasions. They inveigh against the clergy in the discourses at the conventicle; they descend to the grossest personalities; and they scruple not to pronounce the names of the proscribed persons, in accents to tingle in the ears of their audience. Nor is this all; in many places they make a point of obtruding themselves on the public meetings of the clergy, (we mean at Archidiaconal, or Episcopal visitations), and of calling the preacher, or even the diocesan, to an account, for the doctrines which he presumes to deliver in the sermon or the charge. Of their insolence, in publishing strictures on a prelate's charge, we had a glaring instance, some years since, in their animadversions on Bishop Courtenay, in the course of the controversy between Polwhele and Hawker. And, with respect to a visitation-sermon, we have a pamphlet now before us, which, for impudence and falsehood, is, we believe, without a parallel; it is entitled "Remarks on the necessity of Divine Inspiration, and the Usefulness of Lay-preaching: or, a short Reply to some parts of a Sermon, preached before the Visitation-Court, Truro, May 8, 1809, in a letter addressed to the Rev Mr. Carlyon. By T. Kelk. Truro, printed for the Author, by N. Michell, in the Cross." The gentleman to whom Mr. Kelk has had the assurance to address this letter is, according to his own acknowledgement, "a person whose *moral* character is held in high and deserved esteem" But *morality*, in Mr. Kelk's estimation, is, perhaps, of little worth. If it possess his regard, he is still more inexcusable (as far as the argumentum ad hominem may go) in his assault on the reverend gentleman.

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* Vol. XI. p. 100. † Vol. XI. p. 341.

The first objection to the Sermon, is the preachers assertion, that "*the days of inspiration are passed.*" "This *unqualified*, and unsupported assertion, (says Mr. Kelk,) gave me more pain than any other part of your discourse; and it is on account of it, chiefly, that I make a few observations on your Sermon."—"You did not tell us, whether you meant the *ordinary* or *extraordinary* influences of the spirit. If you only meant, that the gift of tongues, and the power of working miracles are withdrawn, we are agreed: But, then, the observation was needless. I fear, therefore, that you meant to deny the *ordinary* influences of the Holy Spirit."---"If this were your meaning, I do not see how you can be a true son of the church of England." "In the prayers we read: 'Take not thy Holy Spirit from us.' "Surely they who take these words into their mouths, and yet do not believe the possibility of receiving the Holy Spirit into their hearts, solemnly mock the Divine Majesty!" "To deny the necessity of receiving the Spirit of Christ, is to deny original sin: and, to deny original sin is to assert that Christ died in vain." "Deny the fall of man, his original depravity: and you deny the whole gospel of Christ." Pp 4—7.

Let us, now, advert to the reverend preacher, whose sermon, though it has very great merit, is still withheld from the public. "Mankind, in general," (as this gentleman judiciously observes) "stand in need of perpetual instruction, in almost every course of life, and surely not least in that which is the greatest concern of all—the business of religion. The religion of Christ, moreover, it has been well observed, is to be considered as a science, which men are to learn by instruction, and application to teachers. *The days of inspiration are past:* SUPERNATURAL INFUSIONS *of truth are not to be expected.* The gospel committed to writing, is to be our rule: and our improvements in it are to be made, according to the ordinary and stated course of divine providence." After having read this most unexceptionable passage, (remarkable, we judge, for sound doctrine, perspicuity of sense, and correctness of expression) we leave it to any man of common sense and candour to determine, whether all Mr. Kelk's remarks and inferences are not the cavils of dulness, or the misrepresentations of falsehood? We should be sorry to attribute to falsehood, what may possibly have originated in mistake. Yet, that the preacher meant "to deny the ordinary influences of the holy spirit," Mr. Kelk could scarcely have conceived; especially as Mr. Carlyon had just before quoted our Saviour's words: "Lo, I am with you always, even unto the end of the world." Thus assuring his apostles (says Mr. C.) that neither they nor their successors in the sacred office of preaching the gospel, should ever be left destitute of his support, and the influence of his holy spirit, unto the end of time." But not to charge his memory with this passage, and others of the same import, was extremely convenient to Mr. Kelk. In accusing Mr. Carlyon "of denying the fall of man," it was equally convenient to him to forget the following:—"We are, also, required to be instructed in the great outlines of the scheme of salvation; the original and fallen state of human nature; the means of our renovation and reconciliation through Christ; and

the general plan of revelation from God to man." In answer to what Mr. C. said respecting self-ordained preachers, we are informed, that the manner in which methodist preachers are taken into full connexion, is as follows: "Before any one can be received, even upon trial, it is necessary, that he should have acted as a local preacher; that he should be recommended by the quarterly meeting to the district meeting; and by that to the conference; that he should then travel four years upon trial; and that, if well recommended, he be then received into full connexion." At a conference, several questions are proposed to each candidate by the president; among which are: "Do you enjoy a *clear manifestation* of the love of God to your soul? HAVE YOU CONSTANT POWER OVER ALL SIN?" [Kelk's pamphlet, p. 11.]—— Such is the presumptuous spirit that pervades the children of the tabernacle; an evil, which every man of sound principles must join us in deprecating, but for which it may be extremely difficult to devise a cure. There are some evils which operate in such a manner, as at length to work out their own remedy; and it should seem, that fanaticism is already become not only too foolish and too prurient, but too eccentric and too daring, to be any longer endured. For measures that may be likely to palliate this calamity, our Edinburgh critics suggest some hints; but they do not in general meet our approbation.—"Something may be done (they think) by way of ridicule, towards turning the popular opinion." This was once attempted by Bishop Lavington, and has since been tried by Graves, Anstey, Polwhele, and others; and it is possible that "*The Enthusiasm of Methodism displayed*," "*The Spiritual Quixotte*," "*The Bath Guide*," and "*Sir Aaron, or, the Flights of Fanaticism*," may have produced some little effect on the popular mind. But ridicule is a dangerous weapon, especially when employed on such a subject. In laughing at religious absurdities, we approach the confines of religion itself. This is slippery ground. Another experiment which our critics would hazard, is to extend the privileges of the Dissenters to the members of the church of England. Here, we differ from them, *toto cœlo*. We all know, and it is with pain we recognize it, that, as the law now stands, any man who dissents from the established church, may open a place of worship where he pleases. The Edinburgh Reviewers propose, that every orthodox clergyman should be permitted to do the same, to wander wherever he thinks proper, and in every parish, where he chuses to halt, to pray and to preach, in spite of the resident or regular minister. A more preposterous scheme it never entered into the heart of man to conceive! The whole "company of the preachers," regular and irregular, would thus be set in motion, or thrown into commotion, from the Lands-end to Berwick upon the Tweed. A third remedy, proposed by our critics, is to *relax* the articles of the English church, and to admit a greater variety of Christians within the pale. What *loose* gentlemen these are! They write scarcely half a page on any subject, without betraying a laxity, which puts upon his guard every lover of the truth! But "the greatest and best of all possible remedies," it seems, "is the education of the poor." On this topic, we

have said enough already. "After all (observe these gentlemen, as if in sport) "*of course, none* of these things will be *done*: nor is it clear, if they were *done*, that they would *do* much good." [p. 302.] This is a sort of badinage, and an affectation of vernacular expression, of no rare occurrence in the Edinburgh Review.

There are several methods of cure for the Mania of methodism, that have often been suggested to us: we know not how efficacious they might immediately be; but there cannot exist a doubt of their salutary tendency. The residence of the parochial clergy has been very much insisted on. But before we come to this point, let us look to their superiors.

1. The residence of the bishops on their dioceses, is a matter of prime importance. In the first place, the Bishop of Landaff's scheme of fixing them, (with certain exceptions) to their bishopries, should be carried into effect. And their presence at their palaces, through the greater part of the year, and the visitation of their dioceses once in three years, should be deemed indispensable. In this case, they would become personally acquainted with their clergy; they would be able to determine for themselves, who were the just objects of favour or displeasure; they would dispose of the livings in their gifts, according to the degrees of merit, as far as merit could be ascertained, not according to the weight of interest or the bias of partiality; and they would proportion their censures to the faults of the dissipated or the vicious, if such there were "without respect of persons" or of property.

2. The example of the diocesan would at once settle the inferior clergy in their proper places. It would induce a cheerful acquiescence in their several allotments. It would enforce their actual residence more imperatively, than all the high-toned charges of all the episcopal bench have ever done. They would no longer suspect the sincerity of a diocesan, who, insisting on the vicar's residence, had himself divided his time, between his town-house, his country-seat, his parsonage, and his palace. If requiring advice or information on doubtful or disputed points, or redress of grievances, they would know whither to direct their applications, and get assistance, without the tedious intervention of a correspondence between bishops and their secretaries. In this confidence, they would exert their pastoral vigilance with effect, in guarding their flocks against wolves; they would repel, with spirit, every aggression of the innovator, they would reclaim the enthusiast from his wild observations; and, by an unremitting attention to their duty, they would conciliate the affections of all who were committed to their care.

3. But in very extensive parishes, we are told, as an excuse for methodism, that the regular clergyman cannot possibly do justice to his people; and that without conventicles or lay-preaching in villages, remote from the parish-church, there are many who would be cut off from every opportunity of religious instruction. This apology for methodism is the best that we ever heard: and we are certainly acquainted with numerous parishes, where the churches are not large

enough for a third part of the population; and are, moreover, most inconveniently situated for a great proportion of the inhabitants. In these parishes, chapels should have been erected, and assisting ministers appointed to the service of the chapels.* The necessity of the meeting-house would thus have been precluded, and the *founder* would have been anticipated in his labour of love.

4. After having fixed the clergy at their proper posts; (having sent the rector, perhaps, from his house in the metropolis, to his church, and given his curate the care of a chapel) no considerable time would elapse, we think, before we should witness the vacillation of methodism. But if those who themselves stood in need of instruction, were still bold in preferring their claims to instruct others; we would without scruple *limit the licences* to preach, to such "as could give a reason for the hope that was in them." Before we granted licences we should, assuredly, have respect to the station, the character, and the qualifications of those who applied for them. On these points we have not room for observation at present; but we stop not here.

5. After admitting the *persons* to preach, we should have an eye to the *places* intended for their preaching. And to these places, we should confine the preachers. It is no part of the plan of the clergyman, to gain hearers by descending to paltry artifices. But it is the plan of the Methodist. And one of these artifices is to captivate the audience by novelty. The Methodist travels his *rounds*, therefore, from parish to parish, and county to county. Wherever he goes, he is a new preacher, and *a fine man*; and he draws after him, innumerable multitudes. In this instance, he should, doubtless, be restrained. It can never be thought a hardship, to put him on a footing with the regular minister. Surely, a dissenter (for Methodists are now, strictly dissenters) can have no right or pretence to complain of a toleration which concedes to him the same liberty in regard to his place of worship as the clergy of the establishment themselves possess. But the toleration-act at present gives the sectarist a palpable advantage over the churchman. And, as long as this advantage exists, the law that compels the regular clergy to residence, may be fairly excepted against, as oppressive in its operation. It chains down the parson motionless to a certain spot; whither the itinerant intruder may resort at pleasure, and assault him in full assurance of victory; and then departing in triumph, may renew the attack elsewhere with the same certainty of success. Unquestionably, the STRICT RESIDENCE OF ALL PARTIES, is a desideratum of the highest moment. We hesitate not to declare our opinion that on this point, the salvation of the church depends. From the vagrancy of the Methodists, many bad consequences result beside that of seduction from the church, by the gratification of curious, or (to use the scripture phrase) of "itching

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* A chapel of this description has been lately erected, (if we are rightly informed) at Poole, near Redruth, in Cornwall, by Lord de Dunstanc, that most eminent exemplar of public spirit, munificence, and Christian charity.

ears." The sanctified traveller, is often a debauched man, and strangers have no great regard to character. An immoral man in a strange country, may wear the masque of virtue, as long as it suits his purpose. The observation was made ages ago, by Sallust, and human nature remains unchanged. The *rounder* is conversant with opportunities: he has studied the times and the seasons. He knows when to erect his tabernacle, and where, and he has sagacity enough to perceive the moment for retreat; to escape to a distance, and to take shelter, where the report of his intrigues may never reach him. The *rotundity* of two female saints at ——— was lately discovered: the *rounder* had disappeared.

In short, it is high time that the legislature should pay attention to the encroachments of methodism; which are most alarming. And there can be little doubt, that the hints which we have just thrown out, have a better claim to consideration, than those crude suggestions of the Edinburgh Reviewers.

[Our next article will include a review of Volumes XII. XIII. and XIV.]

An Apology for the Edinburgh Review.

(*Continued from page* 311.)

They simply contend that test and corporation acts are not its proper pillars of support, and that were knocking Jack of the North alive, the burden of his song would probably be 'down with them, down with them, even unto the ground.' Though aware that their political lucubrations do actually sway the four quarters of the globe, they yet modestly remember, O si sic omnia! that they are but men, and can, therefore, walk the streets without turning up their noses at all they meet. To be sure, for the English Ministry, who are notoriously mere old women, they entertain a sovereign contempt; and, indeed, had not the invincible Napoleon wiser heads than theirs to contend with, we should soon probably be honoured with an army of the Thames, or an army of the Tweed. But so long as the conductors of the Edinburgh Review, the *Dii penates* of the nation, will condescend to wield the sceptre of English politics, and to oppose their diplomatic talents to his wily machinations, we may safely, I believe, set the *Great Nation* at defiance, and rest quietly in our tight little island.

Indeed I blush for the sagacity of my countrymen, that they should thus venture to attack an adversary in his strong hold.—They might as well pretend to break a spear against a battery of cannon, for so peculiarly gifted are the Edinburgh Reviewers for political discussion, that they may be said to be cut out for prime Ministers almost from their very cradles. In fact, they seem possessed of an intuitive knowledge, both of all that has been done, or that is about to be done. For, though placed, as they ingenuously confess, on the

" mere threshold of Continental politics,"* they are yet able to see far and wide, and to command the whole civil and military prospect. After volunteering their services to demonstrate how sadly affairs are managed at home, they kindly point out to us the mode of rectifying our disasters, and of retrieving our injured honour abroad. Thus they tell us (and to be sure its all as clear as the sun at noon day), how we should have fought our battles in Spain, how we should have aided our allies in Portugal, in what manner we should have co-operated with the gallant King of Sweden, and by what means we should have curbed the folly of the imperial Driveller of the North. They then treat us with a ludicrous exhibition of what Napoleon would have done with the assistance of an English Ministry, and what he has managed to effect without it.† In short, be the subject what it may, they do trim it over most completely, that's certain. While holding forth on diplomacy, you'd fancy they kept the keys of every Cabinet in Europe. When employed on money and exchange, they are the political œconomists of the Realm. When discussing the principles of gravitation, even the Plumian professor himself must acknowledge, that he is fairly foiled at his own weapons; and as for the society for the Suppression of Vice, to the utter shame and confusion of its members, they prove to you that a combination of perjured attornies, and fraudulent bankrupts, understand more of the real nature of virtue.‡ So that you see very little regard is to be paid to the unfounded insinuation of the Poet, that ' one science only will one genius fit;' for, like Goldsmith's Village Schoolmaster, they are qualified for a touch at every science,—aye, and can pepper them over pretty smartly too.

> Lands he could measure, terms and tides presage,
> And ev'n the story ran that he could gauge.
> In arguing, too, the parson own'd his skill,
> For ev'n, tho' vanquish'd, he cou'd argue still;
> While words of learn'd length, and thund'ring sound,
> Amaz'd, the gazing rustics rang'd around,
> And still they gaz'd, and still the wonder grew,
> That one small head cou'd carry all he knew.
>
> *Deserted Village.*

When, therefore, we perceive the little attention men are disposed to pay even to the sublimest speculations, and how they still prefer ' the road to ruin ' in spite of every prophetic warning; neither altering their course, nor, as it should seem, much solicitous about the consequences, plainly as that course is pointed out to be erroneous, and those consequences to be fatal; it almost makes one a convert to the Poet's fearful surmise, that an unseen power spurned underfoot the awful fasces of Rome, and that there are spirits above envious of the grandeurs here below.

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* Edinburgh Review, No. 24. 443. † Ibid. No. 25, Art. 14.
‡ Ibid. No. 26. 335.

Usque adeo res humanas vis abdita quædam
Obterit, et pulchros Fasces, sævasque secures
Proculcare ac ludibrio sibi habere videtur.
Lucret. l. 5.

For there is, otherwise, no tolerable account to be rendered how men, who display such stores of legislative erudition, combining within the pages of a Quarterly Review, the policy of ancient, and the machiavelism of modern, times, should yet no more be listened to, than a Borough Member of the House of Commons. Surely the "Age of Reason" must be waning apace, when even these cock-erel Talleyrands of the North, in all their pomp and pride of argumentation, cannot bring the Swinish multitude back to common sense, nor so much as persuade a drowsy Ministry that they are "wandering in a world of enigma,"* and that their discussions in the Cabinet are mere conversations in their sleep.

As firm patriots, however, they will, I hope, still hold on in their course; and, like Cassandra, continue to prophesy for the good of an incredulous and ungrateful country. Above all, they must not suffer their noble spirit to be cast down by this astonishing general apathy; but rather, with redoubled vigor, let "the walls of St. Stephen resound with—wha wants me,"† conscious that "a favourable occasion" will soon present itself of indulging in their darling declamation. And let them not be deterred by the idle cry of no political cant,—no elucidations of the state of Ireland,—no Lettre aux Espagnols-Americains,—no Code de la Conscription,—no expeditions against Copenhagen; for though, to be sure, the Edinburgh Review may be a little like Pompey's feast at Epirus, a collection of many dishes of seeming variety, but, in fact, all made out of one hog, and, of course, nothing but *pork* differently disguised; yet, as has been pleasantly enough remarked, "there's an excellent variety of sauce."‡

Indeed I know of no subject that so well tallies with the daring genius of our Northern Reviewers as that of politics. And to this study, too, existing circumstances are, luckily for the display of their talents, peculiarly favourable; for it is a remark made by one of their popular writers, that "the times of regular government, and polished manners, are to be wished for by the feeble and weak in mind; but an *unsettled* state, and those convulsions that attend it, *is* (are) the proper field for an *exalted* character, and the exertion of *great parts*. Merit there rises always superior."§ Not unmindful, therefore, of their own importance in the revolutionary order of the day, they fix upon a mode of composition that is best fitted to the development of their Herculean powers. Men, measures, Ministers,--- every thing, in short, 'rotten in the state of Denmark,' they attack, and that, too, with as little "management and reserve in their language"‖

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* Edinburgh Review, No. 24. 356. † Antijacobin, June, 1807.
‡ Tale of a Tub. § Blair's Dissertation on the Poems of Ossian.
‖ Edin. Review, No. 24. 432.

as a Crown and Anchor orator could wish for. To be sure, I will not say, that as "men, whose trade is rat-catching, love to catch rats,"* the politician, who fancies all wrong, may not secretly be delighted with actually finding all wrong, and may even occasionally wish for disaster that he may indulge in invective, as Cardan, we are told, having fixed the time of his death, abstained from food that his prediction might be fulfilled. But this is a mere extraneous circumstance, and can make nothing against the general benefits of free and easy discussion. We live in a land of liberty, my boys! but we should not live in a land of liberty long, if the freedom of the Press was not all alive at fair Edinborough Town, and democracy a shorter cut, in a Barrister's road, to the Temple of Fame, than Coke upon Littleton.

Proceed then, O ye glory of your times! and persevere in your path to immortality, though earth gape to devour you. Revolutionize the dull minds of your countrymen, shew them 'the kingdoms of the world, and the glory of them,' and tell them how to come in for them, if they will only away with all "vassal feelings"† of subjection to "the powers that be," and fall down and worship the dear philosophical divinity of reason! Never stand toying with conscience, and manifesting any "painful anxiety to ascertain the exact truth of doubtful passages, and the probable motives of ambiguous actions;"‡ but, embracing some future opportunity "to verify the particulars narrated,"§ touch them off with "thoughts that breathe, and words that burn," and leave them to find out the authenticity of the statement as they can. The divinity of reason will dispense with punctilios in politics, and a sic me Deus adjuvat et omnes Sancti, is sufficient authority for any assertion. Be the subject, therefore, what it may, whether an Asiatic research, a History of the Slave Trade, an Edition of Dryden, or a Tale of Floddon Field; in some part or other of the critique, let the cloven foot appear; and so put your heart and soul into the act, and fulminate upon the darling topic, that seized, at length, like the Macedonian Conqueror, with a noble madness; you may actually fancy yourselves under the process of deification:

Assume the God,
Affect to nod,
And seem to shake the spheres!

But it is time to dismiss this futile objection, of which our adversaries are now, I suppose, pretty well ashamed. At any rate let them not imagine that their sarcastic insinuations of want of principle, and of the Edinburgh Reviewers, "finding assertion infinitely more convenient than proof,"‖ will give them a moment's uneasiness. For, alas! so alive are they to the anxiety created by their own statements, and so lost to every thing but "the dreadful crisis which is preparing for us,"¶ that, whether you call them Popery,

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* Edinburgh Review, No. 26. 338. † Ibid. ‡ Ibid. No. 24. 285.
§ Ibid. ‖ Antijacobin, July, 1808. ¶ Edin. Review, No. 26. 461.

or no Poperymen, Jacobins, or Antijacobins; whether you tax them with jumping for King George, or Buonaparte; whether you deem them, like the melancholy minstrel, 'wond'rous wise,' or actually believe them 'mad,' is a matter of no consequence. They are "too much occupied with honest anxiety, even to be conscious of the contempt with which, at another time, they might treat such insinuations."* There's blood for you.—Do you think calumny will ever stick to patriotic spirits like these? Cease, then, your impotent attacks, for 'vital in every part,'

'All heart they live, all head, all eye, all ear,
'All intellect, all sense!!'——*Paradise Lost.*

Let us forbear, then, to dictate to the philosophic mind in what manner it should employ itself. Every man can best appreciate the peculiar adaptation of his own talents.—Navita de ventis, de tauris narrat arator,—Ememorat miles vulnera, pastor oves.---*Propert.*

The Edinburgh Reviewers feel where their strength lies.—Like Milton, they seem sufficiently acquainted with their own energies, and know what nature has bestowed upon them more bountifully than upon others,---"the power of displaying the vast, illuminating the splendid, enforcing the awful, *darkening the gloomy, and aggravating the dreadful!*"† Who then can blame them for making, in this instance, at least, "their strength their law." Did Delilah do well to cut off Sampson's hair, and to turn him out as sport for the Philistines?---How then can we wish to rob the Edinburgh Reviewers of this cream of their criticisms? Give up their politics, indeed! No, no; stick to your sheet anchor, my boys, say I; and be assured that, by an active hostility against the droning, half measures of the British government, you will command, with Colonel Wardle, addresses from all quarters; and, like the French invincibles, cover yourselves with glory!

Having thus put to silence, as I humbly hope, a couple of meddlesome objections, my business brings me to a third, which, on account of its comparative insignificance, I shall presently dispatch. "I have long perceived," says a writer in the Antijacobin, "that the object of the Edinburgh Review is to run down all literature that can come into competition with *Scotch* literature."‡ And another of these snarlers, who, by the bye, has the effrontery to sign himself *Amicus*, very consistently, with the spirit of a friend, presumes to ask, "Will they (the Edinburgh Reviewers) be angry if we suggest, that, generally speaking, when the name of the author, or the printer, is *National*, we have but little doubt that panegyric will ensue?"§ Surely impotent malevolence could alone have suggested such a ground of crimination. However, as reproof should, in no case precede inquiry, let us briefly examine the foundation of this censure.

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* Edinburgh Review, No. 26, 462. † Johnson's Life of Milton.
‡ Antijacobin, Nov. 1804. § Ibid. June, 1807.

That there is, indeed, a sort of national egotism (allow me the expression) which runs through the whole tenor of this celebrated performance, must, I think, be allowed. But this is no impeachment of their integrity or taste. Are the Edinburgh Reviewers creators of mind? Is it any fault of theirs that the South is less prolific in genius than the North? We may expect shortly, I suppose, to have it objected, that the Scotch are too stout and rawboned a nation; and that it would be more becoming to reduce themselves, by way of assimilation, to the effeminacy of a Bond-street lounger. To come, however, to the point at once. I will even grant you, without further dispute, that nothing does seem to go down with the Edinburgh Reviewers but Scotch literature; and for this very sufficient reason, that nothing but Scotch literature deserves to go down with them. What learning have we, what politics, what poetry, worth speaking of on either side the Thames? Have not the gentlemen north of the Tweed monopolized the whole circle of arts and sciences? The Simpsons, Blairs, Robertsons, the David Humes, the Adam Smiths, the Walter Scots;—Whom have we to oppose to this batch of Caledonian worthies? Hyperion to a Satyr would not be a greater burlesque upon comparison. With, perhaps, the solitary exception of ———. But I will mention no names.—I will not insult over departed greatness.—I will spare England her blush.

In one respect, indeed, the supremacy of the Scottish nation is, I believe, universally conceded. All their *physicians* flock to us—none of their physicians return. Like the subtile Patriarch, they set up their staff on this side Jordan, and presently become 'two bands.' And as for Diplomas, bless you, Galen's incantation for a bone in the throat, or a ding dong, *repetatur tertia quaque hora*, is as good as the best; for as the Laureola is famed among old women for working either upwards or downwards, according to the manner of stripping off its leaves; so do these Hippocrates from the Tweed manage to worm themselves into practice whether they kill or cure; and so high an opinion do the good natured-people of the South entertain of whatever is imported from a far country, that a Scotchman may do more for them with a clyster and a pair of bagpipes, than an English physician with the materia medica and Sydenham at his fingers' ends. Grave experience will now and then effect much; but, trust me, the "*sublime unintelligible* CANT" of the profession will, at all times, accomplish a vast deal more.

It is idle, however, in the extreme to refuse them the meed of praise upon every subject connected with the best interests of literature. In the grand departments of knowledge, Caledonia stands nobly insulated; and, even in the minor affairs of human ingenuity, it is still *O rare Scotland for ever!* Who lays claim to the invention of the steam engine?* Who reformed the costume of the stage long before Mr. Kemble flourished?† Who was the first practical

* Edinburgh Review, No. 26. 311. † Ibid. No. 24. 466.

dabbler in the gas lights? * Who wrote "a little book, published a few years ago at *Edinborough*, (mark that) containing more of valuable thinking on constitutional legislation than most other books?" † Spring they not all from the same happy and highly-favoured soil? Far, indeed, are they from imitating the suspicious temper of the stiff-necked race, and asking, 'Can there any good thing come out of Nazareth?' on the contrary, they are firmly persuaded that there is no good thing to be found but *in* Nazareth.

There is another circumstance, which it may be proper here to notice, as apologizing, in some measure, for this extreme susceptibility of local attachments, which, it seems, their enemies are so ready to mistake for "a determination to disparage all that is excellent in English literature." ‡ It is a duty, where we are our ourselves filled with a flaming ardour, to counteract, as far as possible, the neglect, and ungrateful torpidity of others. Now as Mr. Scott is accused of introducing "scarcely one trait of true Scotish nationality" into his whole exquisite poem of Marmion, and is so stupidly philanthropic as to forget to bestow a single "expression of admiration for the beautiful country to which he belongs," § his Reviewers feel themselves, on that very account, more imperiously called upon to supply the omission. Mr. Scott, it is to be hoped, will be thus better taught the duty of a *solicitor*, and when he next essays his art to take captive the whole British Empire, will follow the example of the learned Æolists, and perform his adorations, in due solemnity, to the *Almighty-North*,—that ancient deity had in veneration by all the sage inhabitants of Megalopolis.— Omnium Deorum Boream maxime celebrant; || for there, and there only, is to be found a concentration of all the virtue and abilities of the realm. Have not we Scotch ministers, Scotch judges, Scotch lawyers, Scotch doctors, Scotch every thing?— Why then, I say, the Edinburgh Reviewers do not take too much upon them from this proud pre-eminence.---They have a right to look down on us, they have a right to be partial in their strictures, they have a right to be *Scotch all over*. Who shall presume to dictate rules for modest deportment to Christophorus, Theophrastes, Paracelsus, Bumbastus? Has not philosophy bestowed upon them her star and garter, and adopted them as knights of her train. No wonder then, that, viewing themselves in her fascinating looking glass, they learn the swagger of magisterial importance, and believe themselves to be as great in the eyes of the world as they appear in their own.

Give yourselves no trouble, therefore, my beloved countrymen, about precedence in literature. In the ball-rooms at Bath you may soon find a beau Nash for master of the ceremonies; but if you aim at an introduction to the court of Apollo, behold your Sir Clement Cotterel in the Edinburgh Reviewers alone! No one can determine

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* Edinburgh Review, No. 26. 483. † Ibid. No. 26. 309.
‡ Antijacobin, June, 1807. § Edin. Review, No. 23. 13.
|| Swift's Tale of a Tub.

a point of literary etiquette with equal felicity; and it would be as great madness to expect celebrity without their countenance, as to hope to preach before royalty without a *Congé d'elire* from Mrs. Clarke. They can inform us who first, who last, are invited to grace the banquet of the gods.

Summus Ego, et prope me viscus Turinus, et infra,
Si memini, varius.—— Hor.

In short, the criticisms of the Edinburgh Review are not to be called in question by our jealous suspicions; and to allege that they are partial to their own countrymen is merely to ackowledge, that, without the intervention of any second sight, they can intuitively discover the preponderance of Scotch merit, though, like the violet, it hides its lowly head, and disclose its existence only by its fragrance.

But I come now to a more serious objection, or rather to a *lerna malorum*, a cloud of objections with which the enemies of sound literature have thought proper to pester the public. In the Antijacobin Review, ever the vehicle of attack upon transcendent speculations, it is asserted, "that the Edinburgh Review, instead of bestowing praise where due, makes war on the whole host of authors, and mangles them without mercy for the amusement of the public."* And its writers are further accused of "labouring to find fault,"† and of being "eager to find fault, indifferent whether they are right or wrong."‡ Moreover, "indiscriminate scurrility"§ is said to be their characteristic, and which they pour, in particular, "on every work of merit."‖ In short, by "garbled statements, rash assertions, pointed invectives," wilful misrepresentations,"¶ and a skilful habit of "proportioning the decision of their tone to their ignorance of the subject."** This "heretical, but, alas! *popular* work," has, too, unfortunately, succeeded in "the art of giving interest to indiscriminate abuse."††

Merit, in a world like this, will never be without its mortification. —Que se fait brebis le loup le mange. Here is, indeed, such a harvest of spite, that I hardly know where to put my sickle in first. Besides, the calumny is of so broad and overwhelming a nature, that it becomes difficult to rebut it by any of the usual modes of modest defence. Unreasonable men, to be sure, will expect unreasonable things; but though Xerxes, we are told, whipped the sea, and writ a challenge to Mount Athos, it yet by no means follows, that I am bound to imitate so illustrious an example, and, like the Thracians, shoot my arrows against Heaven because it thunders and lightens. Though, however, I am not very fond of opposing myself to a host of nobody knows who, and am no Hercules either to overcome the Nemean Lion, or to cleanse the Augean stable, I will yet, barring these fool-hardy labours, do what I can against this rabble of revilers.

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* Antijacobin, June, 1807. † Ibid. ‡ Ibid. § Ibid.
‖ Ibid. Nov. 1807. ¶ Ibid. June, 1807. ** Ibid. July, 1808.
†† Ibid. Feb. 1807. §§ Ibid.

Now as two of a trade can never agree, I don't wonder that the Antijacobin should give circulation to such a pack of slanderous reports; but, I confess, I do much wonder that any person of plain common sense should lend an ear to them. Before "the flippancy and injustice of the beardless critics of the Edinburgh Review" * are too strongly insisted upon, before they are advised to write for the future "with more caution and less pertness;" † let us recollect their own excellent remark, that "timidity is a much more universal and powerful source of human misery than rashness." ‡ Let us also bear in mind that "the VINDICATORS OF NEWTON" § scruple not to acknowledge that there are in the world "many powerful understandings;" ‖ and that they even go so far as to confess, that, among these, there may be men actually "wiser than themselves." ¶ And don't they pay these aforesaid powerful understandings the compliment to declare, that they shall resume their speculations upon a certain important subject, only upon condition "of its seeming *to them* that any good is likely to be derived from it?" ** Now where prey is the pertness and presumption of all this?

(To be Continued.)

MISCELLANIES.

English Chapels in Scotland.

To the Editor of the Antijacobin Review.

SIR,

Having for several years past been a reader of your Critical Journal, I invariably found much pleasure in perusing your vigorous and manly sentiments in favour of Church and State. My wish to support the Episcopal Church, as established in England and Ireland, and as now tolerated in Scotland, is sincere. I therefore beg leave, through the medium of your Journal, to inform the public concerning the anomalous state of some of the Clergy in Scotland, pretending to be English Episcopalians, though acting in direct opposition to the leading principle of Episcopacy.—Not being a clergyman myself, I cannot speak positively as to the terms of the ordination of a Clergyman, when ordained by his Bishop; but I presume, as Episcopacy implies, the Clergyman is bound to recognise the jurisdiction of the Bishop within whose dioces he officiates. The excellent form of prayer, prescribed by our common prayer book, seems also to imply, that the Clergyman who uses it is a component part of the Episcopal Church, and as such prays for his Bishop.—A few Clergyman, however, who were ordained in England, and

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* Antijacobin, July, 1808. † Ibid. June, 1807.
‡ Edinburgh Review, No. 26. 303. § Ibid. No. 25. 109.
‖ Ibid. No. 26. 311. ¶ Ibid. ** Ibid. No. 26. 308.

who are now settled in Scotland, recognise no such principles in practice; they acknowledge no Bishop. They consequently receive no visitation from any Bishop. They are without that advice and assistance which the Bishops give in their charges, and their congregations are without the benefit of confirmation. By remaining in this state, they sow schism in the Episcopal Church, and relapse into the state of Independents. For the doctrines which such Clergymen preach they are responsible only to the people.—By contemplating such practices it is not difficult to foresee the evils which ensue.—The Established Church, as founded upon episcopacy is subverted; and that purity and integrity of doctrine, which an established Church is best calculated to support, yields to the dangerous and ever-changing opinions of Independents. These Clergymen, though they recognise not the authority of any Bishop in practice, yet, as already noticed, use that form of prayer in the Common prayer Book, which implies that the Clergyman is under the Bishop's authority, and that both bear a mutual relation.—These Clergymen, therefore, disclaim in practice what they virtually approve of in their ordinary form of prayer. Their Service in Church thus becomes a solemn reproach upon their practice.

It is curious to consider the argument by which such Clergymen endeavour to vindicate their conduct. Some of them gravely assert, that they are connected with the Church of England; and others maintain, that they have remained several years past in their present situation, and have felt no inconvenience. Hence they infer, that there is no necessity for a change. The former argument, if argument it can be called, is too trifling to merit consideration; for in the same manner as an ordinary Clergyman is limited to his parish, so is the jurisdiction of the Bishop confined to his dioces. It is, therefore, foolish to assert, that the Bishop's power, in his common functions as a Bishop, exists beyond the limits of his diocesf.

As to the latter ground of defence assumed by these Clergymen, it admits of as easy refutation as the former. It is well known that, before the Revolution in 1688, episcopacy was the established form of Church government in Scotland. The mouldering ruins of many venerable fabrics afford a melancholy attestation of its once being so. Upon the succession of the Brunswick family to the throne, the nation on the whole was much benefited; yet it cannot be disguised, that, at that period, some partial misfortunes existed. A few were founded upon scruples of conscience, which every one knows, who is but slightly versant in the history of his country. Every liberal and intelligent mind must, however, respect the men who bottom their conduct upon conscience, and cease loading those with evils who wish with so much sincerity to do their duty. From these misfortunes, solely, Clergymen ordained in England were introduced into Scotland.—Now that these misfortunes have happily terminated; so, as a consequence, must those Chapels cease to exist in their present anomalous situation of which these misfortunes were the cause.

In the same manner as a partial and temporary measure only continues during the subsistence of the transient evil it was formed to

check, against such Clergymen, recognising the authority of the Scotch Bishops, there cannot now exist the smallest objection. The Episcopal Clergy of Scotland are a respectable and enlightened body of men: in loyalty and attachment to their King, they yield to none. Some of them, now venerable from age, recall to us the remembrance of some of the ancient fathers, who were respected for their piety and learning. Others are celebrated for their various and extensive erudition, and many for their classical and elegant attainments. Their doctrines and principles are precisely the same as adopted in the English established Church. They subscribe the articles of the Church of England. Several English ordained Clergymen, officiating in Scotland, sensible of their awkward and disagreeable situation, have acknowledged the authority of the Scotch Bishops. And one Clergyman, ordained in England, now discharges, with much credit to himself, and with much of the public approbation, the duties of a Bishop in the Scotch Episcopal Church.

Those Clergymen ordained in England, and who officiate in Scotland, without recognising the authority of any Bishop, have been strenuously recommended to unite with the Scotch Episcopal church, by the first Dignitaries of the Church of England. Bishops Horsely, Porteus, and Huntingford may be mentioned as three out of many. Dr. Grant, an English-ordained Clergyman, late at Dundee, sometime ago published a pamphlet under the curious title, "An Apology for continuing in the Communion of the Church of England." Regarding this Pamphlet Bishop Horsely wrote a Letter to Dr. Grant, from which the following is an extract:

Rev. Sir,

"It has long been my opinion, and very well known, I believe, "to be my opinion, that the laity in Scotland of the Episcopal "persuasion, if they understand the genuine principles of Episcopacy, "which they profess, ought, in the present state of things, to resort "to the ministry of their indigenous pastors. And Clergymen, of "English or Irish ordination, exercising their functions in Scotland, "without uniting with the Scottish Bishops, are, in my judgment, "doing nothing better than keeping alive a schism.—I find nothing "in your tract to alter my mind upon these points."

I therefore trust, Sir, you will give insertion to this paper, or something of your own upon the same subject, that Clergymen ordained in England may no longer come to Scotland in the Character of Independents, and violate Episcopacy by disclaiming the authority of our Bishops, and thereby forfeiting to themselves and Congregations many inestimable benefits. The evil stops not here; these English ordained Clergymen are prevented from acting upon their own opinion—nay, obliged to do things in opposition to it—for, as the Chapels are under managers, the latter, conscious that they want the authority of the Bishop, make the Clergyman a very manageable person, from the nature of their agreement. Suppose

the Clergyman be promised 140*l.* per annum; the managers, by their legal obligation only bind themselves for 100*l.* the surplus 40*l.* is given as a gratuity. When the Clergyman displeases, they threaten a reduction to the 100*l.* In this way the Clergyman is kept in constant apprehension, and obliged to make sacrifices of his opinions unbecoming his situation.

Episcopal Chapels, which are not obedient to the Scottish Bishops are as follows, viz. St. Paul's, Aberdeen; St. George's, Edinburgh; Leith, Dr. Grant, late of Dundee; one in Montrose; and about five others upon a smaller scale. AMICUS.

Edinburgh, April, 1809.

We have very often directed our attention to this very important subject; but the position advanced by our Correspondent is so clearly sound and stable, that it can require no additional support from us. We have no hesitation in saying, that Clergymen of the Church of England, who officiate in Episcopalian Chapels in Scotland, and refuse to subject themselves to the lawful authority of the Scottish Bishops, are guilty of a gross breach of their duty, in affording, by their own example, encouragement to that "*Sin of Schism*" which it is their peculiar province to repress in others, by every practicable means. EDITOR.

To the Editor of the Antijacobin Review.

Popish Decrees and Polity.

SIR,

Having seen a list, or tariff, of Popish indulgences, inserted in your Number for July last, at the instance of *a Friend to Old England*, I request you will add the following observations thereon, and on other doctrines, of the Romanists. Absolution in the Romish church, for crimes, how atrocious soever, became so common a practice, that, at last, a book was published, entitled "Its Chancery Taxes," in which was stated every sin that a person could commit, with the sum annexed for which he could obtain absolution. An edition of this book was published at Rome, in the year 1514, and was entitled, "The Chancery Taxes, printed by Marcellus Silber, alias Frank, at Rome, in the Campus Floræ, anno domini 1514, is happily completed." Another edition was published at Cologne, in the year 1514, by Goswin Calimus.---It was reprinted at Paris, in 1570, by Toussaint Denis, St. James's Street, with this title:—"Taxæ Cancellariæ, Apostolicæ, et taxæ pænetentiariæ." An edition, published by Stephen du Mont, bookseller at Boisleduc, in the year 1664, was compared, word for word, with that printed at Rome, by the town clerk and two echevins thereof, who attested its accuracy. The Protestant Princes of Germany published an edition of it, and inserted it among the causes which they assigned, for rejecting the council of Trent.[1] It was published, at Venice, in the sixth volume of the Oceanus Juris, in 1533, and again in the fifteenth

[1] See Heideggeri Myster. Babyl. magnæ, Tom. II. p. 350, et seq.

volume of the same collection, in 1584. Crimes, which would make human nature shudder, with the sum annexed for which they were pardoned, are set forth in that volume of impiety; but it should be more alarming to Protestants, that treason and murder, in certain cases, are not only pardoned, but are recommended, as a religious duty, to the votaries of the Romish church, by different general councils, by decretal epistles of the Popes, and by their canon law. By the third canon of the fourth Lateran council,[1] A. D. 1215, a full remission of sins is affirmed to those who shall extirpate heretics. The third council of Lateran[2] decrees the same; and so does the general council of Sienna.[3] By the fourth Lateran council, can. 3, all Archbishops and Bishops are required to inquire after heretics within their dioceses, and to compel the civil power, under pain of excommunication, to extirpate them.[4] The council of Constance decrees the same.[5] If the Temporal Lord, being required, and admonished, by the church, neglects to extirpate heretics, his subjects are discharged from their oaths of allegiance, and his territories are to be seized by Catholics, who shall enjoy them, provided they extirpate heretics.[6] The general council of Constance decrees,[7] that all heretics, their followers, defenders, and partakers, even though they shine in the dignity of Patriarchs, Archbishops, Bishops, Kings, Dukes, or any other title, shall be publicly pronounced excommunicate, every sunday and holiday; and the Archbishops and Bishops are required, under pain of excommunication, interdict, and deprivation, to proceed against them, by imprisonment, corporal punishment, and such penalties as are usually inflicted by the church on heretics. These councils are confirmed by the general council of Trent, which declares, that the fourth Lateran is defined to be the *voice of the whole church*. By the council of Basil it is pronounced, that it would be a most pernicious error to admit that a General council could err.[8] It is also declared, by the same, that it would be blasphemy to say so.[9] By the same it is decreed,[10] that it would be blasphemy to assert, that the canons, sentences, and decrees, of General councils were not dictated by the Holy Ghost. The council of Trent decrees, "Be it therefore known to all men, that the most holy canons are to be exactly, and, as far as possible, indiscriminately observed by all."[11]

I shall now give some specimens of the decretals of the Popes, and the canon law of their church.—

Gregory VII. pronounced, in the eleventh century, that all those who are bound to excommunicated persons, are absolved from their fidelity and obedience, though bound to them by *duty or by oath*.[12]

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[1] Concil Later. quartum, Tom. XI. p. 149. apud Binium.
[2] Idem. Tom. VII. p. 662. [3] Idem. Tom. XI. p. 368, 369.
[4] Idem. Tom. XI. part I. p. 152. [5] Idem. Tom. VII. p. 1120.
[6] Idem. p. 148, 149. [7] Sess. 45, apud Binium, Tom. VII. p. 1125.
[8] Idem. Tom. VIII. p. 128. [9] Ibid. p. 131. [10] Ibidem.
[11] Sess. 25, cap. 20. [12] Decret. par. 2 La. cons. 15, quart. 6.

Urban II. determines the same;[1] " for they are not obliged to keep that *fidelity inviolate*, which they have *sworn to a Christian Prince, who opposes God and his Saints, and despises their precepts.*"

Gregory IX. in the thirteenth century, agrees with his brethren, for he says, " Be it known to all men, who are under the dominion of heretics, that they are set free from every tie of fidelity, and duty, to them; *all oaths*, or *solemn engagements* to the contrary, notwithstanding."[2]

When Innocent IV. in the year 1245, assembled a council at Lyons, in which the Emperor Frederick II. was pronounced guilty of heresy, and deposed, it was decreed, " that, by our sentence, we deprive him of all honour and dignity, *perpetually absolving all his subjects from their oaths of fidelity to him*, and, by our apostolical authority forbidding them to acknowledge or obey him." All oaths made contrary to the interest of the church, and which tend, in any manner, to the support of heresy, are declared, by the canon law, to be null and void.[3] The canon law is full of constitutions, declaring that, " when the things of God are treated, the King must subject his will to the will of the Priests, not prefer it before them; that the law of Christ subjects Kings to the Priesthood of Christ, and puts them under their tribunals."[4]

Boniface VIII. says, in one of his decretals,[5] " We declare, define, and pronounce it to be necessary to salvation, that every human creature should be obedient to the Roman Pontiff." When Pope Martin V. was sending his nuncio to Constantinople, he assumed the following title in his instructions[6] to him: " The most holy, and most happy, who has the heavenly power, who is Lord upon earth, who is the successor to St. Peter, the Christ, or anointed of the Lord,—the Lord of the universe, the father of Kings, the light of the world, the sovereign Pontiff, Martin the Pope." The General council of Florence, in the year 1439, gives nearly the same titles to the Pope;[7] and so do the fourth and fifth Lateran councils.[8]

It was decreed, by Pope Urban II. in the council of Clermont, in the following words, " Let not any bishop or ecclesiastic promise allegiance to a layman."

The following immunities of the clergy are established by General councils, and Papal constitutions:—

That they take no oath of allegiance to their Prince; and that they are exempt from all jurisdiction to the secular magistrate.[9] That the Pope may absolve persons from their oaths of allegiance.[10] That Catholics are absolved from all oaths of allegiance to an excom-

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[1] Decret. pars. 2 La. cons. 15, quart. 6. [2] Decret. Greg. lib. 5. tit. 7.
[3] Decret. lib. 2, tit. 24, cap. 27, Ibid. cap. 21.
[4] Decret. pars. I. dist. 10, cap. 3, Decret. I. dist. 96, cap. 11, 12.
[5] Sent. decret. extrar. lib. I. [6] Raynaldus ad. an. 1422.
[7] Concil. Florence, decret. 4. [8] Sess. II, and Sess. 7, and 9.
[9] Concil Later. can. 43, and Gratian, can. 16, quart. 6, f. 135.
[10] Idem. can. auctoritatim.

municated person; and it is their duty not to yield him any obedience.[1] That they pay no taxes of any kind without the Pope's leave.[2] That the clergy are not subject to the King, but the King ought to be subject to them.[3]

The council of Trent has confirmed all these canons, to the rigid observance of which all Popish Priests are sworn by an oath, which we gave in our 126th number for December last. In it they promise "to receive, and profess, all other things delivered, defined, and declared, by the Sacred canons and General councils, and particularly by the Holy council of Trent;[4] and to reject, condemn, and anathematize, all things contrary thereto, and all heresies which the church has rejected, condemned, and anathematized." In the concluding paragraph he promises thus: "I will be careful that they be held by, taught and preached to, my parishioners, or those the care of whom shall belong to me in my function." After this, can we be surprised at the deep-rooted disaffection of the Irish Papists, for above two centuries, which rendered them so sanguinary in 1793, and in 1803; and which makes them firmly attached to the French at this time?

In addition to these melancholy proofs of the existence of such impious principles at present, we have the assurances of some of their most eminent divines, and most strenuous advocates.

The Reverend Charles Plowden, a Popish Priest, who lives, and officiates, at Bristol, published a tract, in London, in the year 1790, entitled, "Considerations on the modern opinion of the fallibility of the Pope." In this he endeavours to defend his infallibility, and to prove that it is not dangerous to civil government, and that it is particularly advantageous to the English Catholics. He says, in page 31, "The Bishops of all nations, from whom we have received our faith, conceived the infallibility of the Holy See, in dogmatical questions, to be as necessary for the constitution of the church, and the preservation of faith, as councils themselves. This tribunal is necessary to the constitution of the church, it is visible, it always exists, and its authority is infallible in spite of modern prejudices. Hence we consider its decrees, on matters of faith and morals, as irrefragable decisions."

He says, in page 44, that "appeals to future councils from dogmatical decrees, which the church has accepted, are illusory and schismatical." In page 30, he says, "that true councils represent the whole church, and are certainly infallible;" and "that the judicial decrees of Popes, addressed to the churches, in form of decisive judgments and rules of faith, enjoy the same privilege."

Mr. Francis Plowden, his brother, and bred with him at St. Omer's, in the school of Ignatius, says, in his case stated, published, in London, in the year 1791; "the decrees of a General council, in matters

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[1] Concil Later. can. sanctorum. [2] Fourth Concil. Later. cap. 46.
[3] Decret. lib. I. tit. 33, cap. 6.
[4] Which ratifies and confirms the whole of them.

of faith and morality, when approved of by the Pope, and received by the church, are not liable to deceit or error, and that all Roman Catholics are *obliged implicitly to adhere to them.*" In the same work he says, " If any says, or pretends to insinuate, that the modern Roman Catholics differ, in one iota, from their ancestors, he either deceives himself, or he wishes to deceive others; Semper eadem is more emphatically descriptive of our religion than our jurisprudence." Such are the incitements held out to us, to give political power to the members of his church, and to admit them into the confidential departments of the state! Mr. Plowden wrote an historical view of Ireland, which was a mass of gross inconsistencies, errors, and deliberate falsehoods, which we detected, exposed, and refuted. What else could be expected from a person, whose mind was clouded with prejudices, and warped by Popish bigotry.

The Reverend Doctor Milner, a Vicar Apostolic in the Romish church, says, in support of the Papal supremacy, in page 97, of his ecclesiastical democracy, " But to appeal to a still more clear, as well as certain authority, I mean the unerring voice of the whole church, delivered in her General councils, I ask whether the fourth council of Lateran, called, by way of distinction, the *Great council*, has not decided that the Roman church, by the ordinance of God, has the supremacy of ordinary power? I ask whether the General councils have not held the same language?[1] and, in particular, whether that of Florence has not decided, that the Roman Pontiff has received full power from Christ, to feed, rule, and govern the whole church, according as has been defined in the General councils, and as is contained in the Sacred canons."

" From this power of feeding the whole flock of Christ, and this supremacy of ordinary power, the Pope has a right of addressing his doctrinal instructions, and ecclesiastical mandates to every portion of the church, which mandates do not derive their authority from the acceptance of such portion of the church, and that if these are not opposed by the church at large, they are to be received as coming from *Christ himself*."

In a note on page 66, he says, " That though the council of Trent was never solemnly received in England, it is believed no Catholic will presume to reject it, either as to doctrine or discipline."

In pages 93 and 97, he quotes the councils of Constance, Basil, Florence, and Trent; and the Second council of Lyons as of infallible authority. He says, in page 178, of the persons who were executed in Elizabeth's reign, for having formed plots against her life and government,—" *those holy men*, no less than *constant martyrs*, whom Catholics, in every part of the church, have looked upon with *such high veneration*." In page 184, he calls them *Saint-like*

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[1] He quotes, here, the " Second General council of Lyons, the General councils of Trent and of Basil." Of these we gave some extraordinary specimens.

personages. In page 192, he says, "*the zeal and piety of these truly apostolical men.*" God protect the life of our gracious Sovereign from the effects of such incitements to acquire the honour of canonization, and to be enrolled among the elect hereafter! Traitors and assassins of heretical sovereigns, make a conspicuous figure among the Saints of the Romish calendar.

Sixtus V. excommunicated Henry III. of France, because, contrary to his mandate, he wished to spare, instead of shedding, the blood of his Protestant subjects; and for this his holiness absolved his subjects from their oath of allegiance, and ordered them to rise in arms against him. In consequence of this, having been murdered by Jacque Clement, a friar, the Pope, in a long premeditated speech, applauded the virtue and firmness of the holy Priest, declared that he would enjoy eternal happiness, and that this assassination was brought about by divine providence.[1] Balthazar Gerard, who murdered the Prince of Orange, in 1584, confessed that he was assured, previous to it, that he would enjoy eternal happiness, and be enrolled among the list of martyrs;[2] and Stratta, a learned Jesuit, who wrote a history of the civil war in Flanders, tells us, in it, that Jaurigny, one of his assassins, "expiated the guilt of that crime, before its perpetration, by receiving the sacrament from a Dominican friar."[3]

The Reverend Doctor Troy, titular Archbishop of Dublin, says, in his famous pastoral letter, published in 1793, page 72; "The church is infallible in her doctrinal decisions and canons, on points of faith and morals; and, therefore, the Catholics are obliged to *adhere implicitly* to such decrees and canons of the church, assembled in General council, and confirmed by the Pope, as rules of faith." "They are also obliged, in like manner, to submit to similar decrees and decisions of the Pope, when expressly, or tacitly, assented to, or not differed from, by the majority of Bishops, representing and governing the church dispersed; on these points all Catholics are agreed, as immutable articles of faith."

In a note on page 31, he states the following councils to be infallible:—the fourth Lateran, A. D. 1215, Constance 1414, and Trent 1545. I have now proved, that the deleterious principles of Popery, which occasioned dreadful calamities in Europe for many centuries, and shook our glorious constitution to its base at different periods, are still in grim repose, and ready to explode. Can any true Briton, then, be so void of common sense and patriotism, as to assent to a measure which must ultimately occasion its destruction. Our fears on this point should be increased by the following incident. The English Roman Catholics, whom we always respected, instead of being ashamed of, and shocked at, the conduct of their Irish brethren,

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[1] Thuanus, vol. IV. p. 467, 468. Buckley Edition.

[2] Ibid. Lib. 79, Sec. 17.

[3] "Non ante facinus aggredi sustinuit, quam expiatum ejus animam, apud Dominicanum sacerdotem, cœlesti pane confirmoverat."

have, as we are told by Doctor Milner, made common cause with them, and they have united in appointing him their agent to negotiate with government.

A TRUE BRITON.

POETRY.

Rumores vestrâ credulitate ne alatis quorum nemo author extabit.
LIVY.

Of matters won'drous weighty, great,
Which shook the bowels of our state,
Assist me Muse to tell;
How Wardle firm, and Whitbread true,
Made the Treasury benchers rue,
St. Stephen's Chapel *Bell.**

Who rung such changes in their ears,
Broke their rest and rous'd their fears,
Put them on burning coals;
Unlike the merry village rounds,
Changes are here but doleful sounds,
Knells† for departed souls.

'Twas in the winter cold and drear,
When Wardle, ignorant of fear,‡
Began his bold excursion.
And Castlereagh the hour hail'd,
When York his name by all assail'd,
Might clear from foul aspersion.

Then Ferguson, Stanley, Martin, Bankes,
With Folkstone join'd the gallant ranks,§
All chosen men of might.
With legs across|| pour'd forth an oath,
To stop corruption's guilty growth,
Intrigues as dark as night.

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* This *bell* was put up towards the end of last January at the Duke of York's *expense*.

† These knells are usually rung at the loss of *Ministers* who have been accustomed to officiate in this chapel.

‡ That the Colonel *is* a man of *gallantry* Mrs. Clarke can well evince.

§ Then did Sir Knight abandon dwelling,
And out he rode a *Colonelling*. HUDIBRAS.

|| From him descended cross legg'd Knight,
Fam'd for faith and warlike fight. HUDIBRAS.

Burgesses, Lords, and Knights of Shires,
Bond-street Loungers, country squires,
All came, egg'd on by duty.
French priests might canonize Joan of Arc,
They only prayed for Mrs. Clarke,
That sweet seducing beauty.

Wardle first demand my song,
Wardle right, or Wardle wrong,
It signifies but little;
Beware! The mob have raised you high,
Do not for prouder honors sigh,
Your ladder is but brittle.

Your claim to public thanks we're told,
Exceeds by far all things of old,
Your worth description mocks;
'Tis strange the cits in Common Hall,
Contriv'd to stow the sum of all
Your merits in a snuff-box.

Some say, with public zeal you burn;
Others, you only serv'd your turn,
Who can the matter settle?
All must allow at any rate,
After the enormous votes of plate,
That you're a man of *mettle.*

Tooke, by tedious illness cramp'd,
By mortal checks his ardour damp'd.
Had ceas'd to vent his gall;*
The clubs distracting counsels tost,
Sedition mourn'd her hero lost,
Philosophy her all.

You, Burdett, first of all the band,
Seiz'd, with unpolluted hand,
The helm, and roused the crew;
Destin'd from a wat'ry grave,†
The corresponding clubs to save,
The patriotic few.

Waithman, your squire, of talents ripe,
Like Sancho, his mighty prototype,
Talks wholesale on *commission;*

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* Spargere voces in vulgum ambiguas. Virgil.

† Our author seems to have forgotten the old adage, "He that's born to be hang'd can never be drown'd."

He'll *inch* and fight a *bargain* hard,
But deal out speeches by the *yard*,*
A retail politician.

O Whitbread, was it fair in you,
To help this heavy storm to *brew*,
To pull his highness down?
Should publicans his head displace,
The sale of beer, would shrink apace
Thro' every inn in town.

Ungrateful man, to turn and bite
From private pique, or rankling spite,
What helped you to your station;
Long has his *countenance* help'd the sale,
Of many a swelling tun of ale,
And rais'd your reputation.

In splendid car with laurels grac'd,
Be the patriot Wardle plac'd,
Rock of unshaken truth,
With lovely Mary by his side,
Blooming like an Eastern bride,
In virgin innocence and youth.

What safeguard can a nation find,
Like Innocence and Truth combin'd,
What fears can Britons have,
These guardian angel's care shall drive,
Corruption from her guilty hive,
Shall nourish guard and save.

LITERARY INTELLIGENCE.

Dr. CAREY has in the press a sequel to his "*English Prosody and Versification*," viz. "*Poetic Reading made easy*," containing a selection of Poetry for Schools, with directions for the proper utterance of each line.

CORRESPONDENCE.

E. S. B. shall hear from us immediately. The work mentioned by *G. G.* was reviewed in the Antijacobin about a year ago. *J. P.* shall appear in our next. With the Number to be published on the first of October will also be delivered the Appendix to Vol. 33, containing the usual review of Foreign Literature, Title, Indexes, &c.

* Rumores puge ne incipias novus author habem;
Nam nulli tacuisse nocet, nocet esse locutum.
ERASMUS.

APPENDIX

TO

VOL. XXXIII

OF THE

Antijacobin Review.

Recit Historique de la Campagne de Buonaparté en Italie dans les années 1796 *et* 1797. *Par un temoin oculaire*, 8vo. pp. 286. 7s. 1808.

Historical Relation of Buonaparté's campaign in Italy in 1796-7. By an Eye-witness.

WE cannot but consider it as a most fortunate circumstance for the historian of this eventful period, that almost every year, since the commencement of the French Revolution, has produced some fresh documents of an authentic nature, some important addition to the accumulating mass of materials, which will supply him with the means of throwing a new light on its momentous events, and will enable him to place, in a new and a just point of view, the characters and the conduct of its founders and supporters, its parents and its children. If, then, every man who adds to this mass of evidence be entitled to the thanks of Europe, how much stronger claims on her gratitude has that writer whose efforts are directed to strip the very "child and champion of Jacobinism," the tyrant and usurper who has robbed her wretched inhabitants of every means of comfort, and of every source of consolation, of the mask which he has assumed; to hold him up to an indignant world in his genuine colours, and to transmit him to posterity, not such as his parasites represent him, but such as he really is.

A history of Buonaparte's campaigns in Italy, written with ability, and founded on authentic information, was published in London, about nine years ago. This work enabled the public to detect many of the impositions and falsehoods contained in the official dispatches of Buonaparté; but it is lamentable to observe, that, notwithstanding this exposure, most of the care-

less historians of our own country have not scrupled to admit those dispatches as historical proofs of undoubted authority, and to make them the basis of all their narratives of the military operations in which the Corsican has been engaged. It is much to be wished, that writers of this description would attend to the just observation of the Roman orator and moralist,—"As nothing is more desirable than to know the truth, so is nothing more scandalous than to approve falsehood, and to make it pass for truth."

In his "Introduction," the intelligent author of this book informs his readers, with that modesty which is generally the companion of merit, that it must be received as a NARRATIVE, and not as a *history*, as he has no pretensions to be placed on the list of historians. And he avows one of his principal objects to be the confutation of a work entitled "*Buonaparté's campaign in Italy, in the 4th and 5th years of the French Republic*;" a work, printed at Paris in 1797, and containing "a multitude of lies." By exposing the errors of this work, and by supplying an antidote to the poison so profusely employed to corrupt the sources of historical knowledge, he has, unquestionably, rendered a most acceptable service to society.

The French writer begins by stating the force which Buonaparté had to encounter at 280,000 men; whereas, it is clearly proved, that not *sixty thousand* men were ever opposed to him. At the opening of the campaign of 1796, the Sardinian army consisted of thirty thousand men, and the Austrian General, Beaulieu, had but twenty-six thousand under his command. When to these are added two thousand four hundred Neapolitan auxiliaries, the whole allied force will be found to have amounted to fifty-eight thousand four hundred men; so that the *modest* panegyrist of Buonaparté, in his account of the number of his enemies, exceeded the truth *only* by two hundred and twenty-one thousand six hundred men!!—The French army, at the lowest estimate, was equal in force to that of the allies, at the commencement of hostilities, and, as it received daily reinforcements, it soon acquired a decided superiority of numbers.

In his preliminary observations, the author relates two anecdotes of Buonaparté, which, as they are not generally known, we shall translate.—The first relates to the massacre of the Royalists at Toulon, at which Buonaparté presided. "There still exists a letter from Buonaparté to the Convention, in which he expresses his joy at not having spared *either old men, or women, or children*, and at having exterminated by the bayonet and the sword, those whom the cannon had only mutilated. This letter is signed *Brutus Buonaparte*."—The second anecdote

refers to his formal banishment from his native country, Corsica, for a deed for which he, most assuredly, ought to have been hanged.

" It is a fact, attested by irreproachable witnesses, who were present when it happened, that Buonaparté was driven out of Corsica in consequence of a solemn decree which doomed him to perpetual banishment; and this sentence was not pronounced upon him for one of those faults which youth may render excusable, and which great actions may afterwards efface. He was banished for a crime, for a real crime, which deserved death.

" In 1792, Buonaparté, who had retired to Ajaccio, not as an emigrant from France, but as an agent of the French Revolution, endeavoured to instil Jacobinical principles into the minds of his countrymen. He experienced, however, a degree of resistance which he had not expected, and which inspired him with a thirst for vengeance. He posted an armed banditti, one night in Easter week, in the vicinity of the cathedral, with orders to fire on the people, the next morning at eight o'clock, as they quitted the church, after morning prayers. These sanguinary orders were punctually obeyed, in consequence of which many persons were wounded, and some killed. All the circumstances attending this transaction aggravated the crime, and demanded a signal punishment. Buonaparté, however, escaped with the sentence of banishment and infamy. The sentence is registered in the archives of the country; it was supported and signed by the famous Gen. Paoli, who was president of the court.—Why was so much indulgence shown? why was not the sword of justice allowed to fall on so criminal a head?—*O'utinam!*"

We wish, too; but, alas! wishes are vain! This great criminal seems to be reserved, by the inscrutable decrees of Providence, for the infliction of some more signal vengeance than the ordinary sentence of a criminal tribunal can enforce!

The first affair noticed by our author is, a partial action which took place at *Montenotte*, and which the French writer has magnified into a battle, every circumstance of which he has most grossly misrepresented. On this occasion it appears that the French were indebted for their ultimate success, (of which, however, they had very little reason to boast) to the gross misconduct of the Austrian General, Argenteau; misconduct so gross, indeed, as to render it impossible to impute it to any thing less than either *cowardice* or *treachery*. This miserable man not only disobeyed the orders of his superior officer, but deceived him in every respect. In the French account of this transaction, three Austrian Generals are mentioned as having made a very resolute defence, namely Beaulieu, who is stated to have been at the head of fifteen thousand men, and to have lately

received reinforcements; and Roccavina, and D'Argenteau, who commanded separate and considerable corps. But, says our "Eye-Witness,"—"This is all fiction! pure fiction! Beaulieu was at a great distance from the field of battle; Roccavina was not there, he having previously gone to Dego to have a severe wound which he had received dressed. D'Argenteau alone was there, with eight or nine thousand men at most, and he ran away."

If there were some traitors among the Austrians, there were many brave men who gallantly supported the honour of their country, and made the French pay most dearly for every advantage which they obtained, at the opening of the campaign. A Colonel Wokazowich, who commanded a regiment of Croats, consisting of three thousand men, had received orders to march to the relief of Dego. On the road information came to him that Dego had surrendered, and that a body of ten thousand French had left the place that morning on their way to Acqui, and had stopped at the village of Spigno, where, having plentifully regaled themselves, at the expence of the inhabitants, they had all fallen asleep in the streets. The Colonel, profiting by this intelligence, immediately marched towards the village, and, taking the enemy by surprize, killed and wounded great numbers of them, and put the rest to flight. He then advanced to Dego, of which he took possession without resistance.

Argenteau, whom he had informed of these events, and of whom he had demanded assistance, remained perfectly inactive, and sent not a man to his relief; and Buonaparté, being apprized of the smallness of his force, invested the town on every side. The brave Colonel defended it, with vigour, until convinced of the total inutility of farther resistance. He then assembled his principal officers, and magnanimously proposed to them to cut their way through the enemy's ranks. The proposal was unanimously agreed to; the gallant band marched out of the town, and took the road to Spigno. They attacked the French, who opposed their passage with the most determined resolution. The conflict was long and bloody; but the Croats at last prevailed in forcing their way through the French columns, and "covered with dust, with blood, and with honour, reached Acqui, amidst the acclamations of the inhabitants, and the plaudits of the garrison."

Buonaparté, in relating this event, with his usual address, converts this regiment of Croats into an army of seven thousand men, commanded by Beaulieu in person; and makes their loss amount to two thousand, although upwards of fifteen hundred of the three thousand brave fellows whom he had to op-

pose, arrived in safety at Acqui! There was, probably, something in the name of Wokazowich, disgusting to the Corsican's ear, for it was carefully omitted in his dispatches, in which not a word appeared of the defeat of the ten thousand French at Spigno!

Soon after the entrance of the French into Italy, the King of Sardinia concluded a treaty of peace with the Republic, which left General Beaulieu with only 24,000 men to oppose the whole French army; and, consequently, reduced him to the necessity of acting purely on the defensive. In this most distressing situation, the gallant veteran displayed a consummate knowledge of the art of war; while the gross ignorance of the upstart opposed to him was manifested on various occasions.—Beaulieu's object was to make good his retreat into the Tyrol, there to wait for reinforcements, and to carry off all the magazines which he had formed for the support of his army. These objects could be accomplished only by the most judicious manœuvres, by defending the passages of rivers, and by avoiding a general action. But they were accomplished by Beaulieu. The most serious action which he had to sustain, during his retreat, was in opposing the attempt of the French to pass the river Adda at the bridge of Lodi. On that occasion, most certainly, the French troops, inflamed by brandy, displayed the greatest intrepidity, and braved the most formidable dangers; while the conduct of their commander was such as the event could not justify, and as ought to have drawn down upon him the heaviest punishment. His account of the action is one of the most false and most impudent of all his military fables. It states, that the moment his army reached Lodi, it was formed into one close column, with the second battalion, and followed by all the grenadiers, exclaiming, 'Vive la Republique!' It ascended the bridge, (Beaulieu *having drawn up his whole army* on the opposite side of the river) and the enemy opened a dreadful fire; the head of the column even *appeared to hesitate.* One moment of hesitation would have been fatal. Generals Berthier, Massena, Cervoni, and D'Allemagne, and two inferior officers, Lasnes and Dupat, perceiving this *appearance of hesitation*, placed themselves at the head of the troops, and decided the fate of the day, which was still doubtful. This formidable column overthrew every thing in its way; all the Austrian artillery was taken in an instant; Beaulieu's order of battle was broken; and it spread consternation, flight, and death, on every side. In the twinkling of an eye the enemy's army was reduced to a powder, (Eparpillée) &c.

In this account there are almost as many falsehoods as sen-

tences. Instead of Beaulieu's *whole army* being present at the action, not one half of it was there. The Austrian General had been obliged to send a powerful escort with the contents of his magazines, which he succeeded in saving; he had also detached a strong division to reinforce the garrison of Mantua; so that in fact, he had only ten thousand men with him at the bridge of Lodi, while Buonaparté's whole army was there, as is evident from the mention of all his generals as present at the head of their respective corps. Not only did the French column *appear to hesitate*, but it actually gave way, and fell back again and again. So far was the Austrian army from being destroyed *in the twinkling of an eye*, that it defended itself, most vigorously, after the French were masters of the bridge, behind some retrenchments which Beaulieu had hastily thrown up, and from which all the efforts of Buonaparté to dislodge him proved fruitless. The Austrian General maintained his ground till the following night, when he continued his retreat in good order, and without molestation. Here, indeed, Buonaparté committed an unpardonable error. With a most decisive superiority of force, he might, with ease, have cut off and taken, or destroyed, the whole of Beaulieu's little army; instead of which, he checked his troops in the career of victory, and, under the stupid pretext of allowing them time for repose, as if the Austrians were not equally fatigued, suffered his enemy to escape. To crown the whole, Buonaparté had the audacity to assert, that in this action, which he truly represented as the most severe of any which he had fought, he *lost but a few men*, and he so expressed himself "while the waters of the Adda were dyed with French blood, and while its banks were covered with the bodies of his soldiers!"

In the chapter "on the conduct of Buonaparté towards his army, and on the manner in which he maintained discipline among his troops," are some curious anecdotes respecting the diabolical profligacy of both officers and men, which, far from being checked, was directly encouraged by the Commander in Chief.—"He made this tolerated licentiousness a kind of lure to draw men to his standard; in several towns of Italy, he caused some of the most dissolute courtezans to be carried in a triumphal car, and called them *Goddesses of Nature, Goddesses of Reason*; and these Goddesses appeared in dresses more indecent than absolute nudity, and that in a country in which the climate tends to inflame the passions; and in which the eyes of men were not accustomed to such enormities."

The disgusting immorality of these licentious hordes was exceeded by nothing but their insatiate rapacity. Never, surely,

was the *activity* of French *citizens* so conspicuous as during the first campaigns in Italy. They had left their native land of anarchy and wretchedness, almost naked, and nearly famished; and Italy was held out to them, as a stimulus to their courage, as the land of plenty, in which all their wants would be supplied, and all their passions gratified. Accordingly, when they had made themselves masters of the country, they rioted in every species of licentiousness, without reserve, and without controul. They violated every thing that was sacred, every thing that was decent, every thing that was respectable. The most virtuous of the fair sex were sacrificed to their brutal lust; virgins were ravished on the altars of God; and, by a savage ferocity of mind, unknown till then, they, not unfrequently, murdered the victims whom they had previously dishonoured. All public and private property was seized, without discrimination, and without remorse, and numbers of opulent families were reduced, literally, to a state of *beggary*.

Two or three years after the country had been thus plundered, a book was published at Brescia, entitled, "The Romans in Greece," in which all the atrocious conduct of the French was exhibited, under Roman names; the book made a great noise, and was widely circulated. The character of Flaminius was designed for Buonaparté, who was so indignant at the accuracy with which it was drawn, that he never forgave the author, who was in the service of the Emperor of Germany. In 1804, he made his minister, Champagny, press the Emperor to banish him from his dominions, and the Emperor was weak and base enough to grant his request. When the unfortunate author was sent for by the commissary of the police at Vienna, he was asked whether he wrote the book entitled, "*The Romans in Greece*," and, having answered in the affirmative, he received orders to quit Vienna in four and twenty hours. It is difficult to decide which of the two appeared the most contemptible in this transaction, Buonaparté or the Emperor. The English minister at Vienna supplied the banished author with money to defray his expences to Malta, and assured him that he should have a pension settled on him by the British monarch.

We cannot follow the writer of this narrative through the victories and the disasters which attended the second and the third armies sent, by the court of Vienna, for the recovery of Italy, under Wurmser and Alvinzi. In every action the superior skill and prowess of the Austrians were conspicuous; and, had the officers been as honest as the men were brave, the French, notwithstanding the superiority of their numbers, must have been speedily driven out of the country. But Buonaparté, un-

happily, found the means to corrupt the Austrian Staff, and some of the Generals; and to that circumstance alone is his victorious progress in Italy to be imputed. As great incredulity prevails among the admirers of the Corsican on this subject, it may not be amiss to extract some of the proofs of the truth of the charge which are carefully recorded in the pages before us. On Wurmser's retreat to the Tyrol, some of the most important posts occupied by his troops were given up without a struggle.

"The following trait deserves to be recorded; we state it on the authority of the marquis Giustiniani, an inhabitant of Vicenza, a man respectable for his age, and still more so for his probity and his virtues. He heard it related by the commander of a battalion in Massena's division, who, with five hundred men, took three thousand Austrians prisoners, without any resistance.

"Being quartered, a few days after the transaction occurred, at the house of the marquis, at Vicenza, he told him the following story, after dinner, which, from its simplicity, must command belief.

"'What would you say, marquis, if I were to tell you, that with five hundred of my soldiers, I took three thousand Austrians prisoners in the Tyrol? It is a fact, upon my honour! and I'll tell you how it happened. While our division was on its march towards Rovoredo, General Massena told me to take five hundred men and dislodge the enemy who were very advantageously posted on an eminence. But, citizen general, said I, would you have me with so few men--he instantly stopped me'—'Obey promptly,' said he, 'and I'll ensure your success!'—'No sooner said than done. I advanced to the foot of the mountain, and manœuvred like a man who was going to attack. Perceiving no symptom of preparation for defence on the part of the enemy, I began to suspect that he was laying a snare for me. I then halted and considered what was best to be done. Observing the enemy still motionless, I sent an officer, with a flag of truce, with orders to tell the Austrian commander, that if he would rather surrender than fight, he should order his men to lay down their arms. This he did; and I had, the glory—shall I call it?—to take, with this small body of men, three thousand prisoners who never pulled a trigger.'

"The marquis Giustiniani, when he related this fact, which had made a great impression on his mind, protested that he had not added a syllable to the officer's account.—The officer was a Frenchman, and a native of Perpignan."

Another instance of treachery, which occurred about the same time, and in a general officer, is substantiated beyond the reach of doubt. The Baron de Lauer, a general, and quarter-master of the Austrian army, was informed of the near approach of the enemy by one of the most distinguished noblemen of Bassano, who had received intelligence of it from the peasants of the

country, whose cottages had been plundered by the soldiers. This nobleman repaired to the Austrian head-quarters at break of day, where he met General Lauer, who coolly asked him what brought him out so early in the morning? The nobleman told him, that the French were approaching; that the Austrian army would be destroyed; and that he was hastening to inform the Commander in Chief of his danger.---General Lauer, instead of returning him thanks for his zeal, peremptorily forbade him to advance, and rudely told him not to meddle with affairs that did not concern him. The consequence was, that the Austrian General was nearly taken by surprize, and that, instead of crossing the Piave, and retreating through the Friuli, he was obliged to shut himself up in Mantua.

Well may the author, after relating these facts, observe:

"We insist, then, that the French had recourse to corrupt means. It was gold which palsied the arms of the Austrians, who were lately so brave, and so formidable, and who had now become so feeble and so cowardly! No, such a sudden change is not natural; it was gold which produced this strange metamorphosis.

"Aurum per medios ire satellites,
Et perrumpere amat castra, portentius
Ictu fulmines.

"We affirm the fact on the authority of the French officers themselves. All Italy remembers their daily expression—'The louis of France, in the hands of Buonaparté, are more terrible than his whole army.'—We, more than once, heard them use this language ourselves; and we sometimes answered,—'No, it is not the louis of France which have done so much mischief; but the four louis-pieces of Genoa; the *doppie* of Savoy; the sequins of Venice; and all the coins of Italy.'

"In fact, it was from the country on which he made war that he drew all the gold which he afterwards poured into the hands of traitors. He possessed the talent of pillaging in such a degree, he understood so well the art of exhausting all public and private funds, and to dry up all the sources of wealth, that he had always immense sums at his command, sufficient not only to enrich himself and his generals, but to keep in pay a great number of traitors in the enemy's army, and a still greater number of the people of the country, who became his spies and disturbers of the public peace; and who were always ready excite insurrections against the established government.

"If any doubt remained of that corruption which contributed so essentially to the disorganization of the Austrian army, we shall now recite a fact which would effectually dispel it. We received the anecdote from one of the chaplains of our own army, who attended an Austrian soldier on his death-bed.

"This soldier had been wounded in the village of *Marostica*, be-

tween Bassano and Vicenza; and, besides other severe wounds, he had lost his right arm by a cut from a sabre. He was carried to the hospital at Vicenza, where he died; but, some hours before his death, being asked by the chaplain, who had administered the sacrament to him, how he had lost his arm;—'Father,' said the unfortunate young man bursting into tears, 'If I had received the blow from an enemy, I should not have cared for it, it is the fortune of war;—but it was my own officer who cut it off, and that consideration is horrible.

"'I was a private in the artillery, and, in order to protect the retreat of our troops, we had posted six pieces of cannon in an advantageous place. The enemy was rapidly advancing, and, when he was within cannon-shot, I informed the officer of it, expecting orders to fire, but he told me to wait. I did wait, but as the enemy had come up close to our battery I did not ask for orders but fired my gun.—At that instant I received a blow from a sabre, which cut off my arm. On looking round to see whence it came, I saw my officer with his sabre reeking with blood; he was a major of artillery. He must have been taken prisoner with all my comrades, except the two who conveyed me hither.' Why could we not learn the name of this assassin, more criminal even than the wretch who paid him?"

The third army that was sent into Italy, by the Austrian court, was commanded by General Alvinzi, who, if he was not a traitor, conducted himself precisely as if he had been one. Indeed, on one occasion, when the army was marching towards Verona, which, at that time, might have been easily retaken, he suddenly ordered the troops to turn about and return towards Vicenza. An Austrian Colonel was so indignant at his conduct, that he broke his sword, in a rage, into three pieces, and protested that he would no longer serve in an army, which was dishonoured by its Commander in Chief; and the same sentiments were openly avowed by many other officers.

But to put the question of corruption beyond all possible doubt, the author, at the close of his work, quotes the authority of Buonaparté himself, in support of it. He mentions a man of strict honour and veracity, who had a conversation with Buonaparté and Berthier at Milan. Buonaparté asked him if he had read the Ratisbon Mercury; "The editor," said he, "pretends that I am indebted for my conquests to money, and to the corruption of the Austrian Commanders. It is true, that I spent a good deal of money, but I certainly did not give it to the commanders; I made no attempt to bribe them; I deemed it more useful to gain over the Staff; and I had no reason to repent my choice. I paid dearly indeed for their services; but I was perfectly satisfied with them. What a man is that Lauer! What sums of money has he received. It must be acknowledged that he is a very great rogue!"

The author ascribes Buonaparte's indiscretion in making such an avowal, to a bad education and a disordered mind. And he truly remarks, that it was a strange confession for a man who aspired to the character of a great general.

" This confession suffices to extinguish all your glory. It is by your own mouth that I judge and condemn you, imaginary hero! You bribe the Staff of your enemy's army, and then boast of your victories! Pleasant trophies those which are acquired by money! What a brilliant effort of genius and judgment to win a battle when it was impossible to lose it! This was not the way in which triumphed the Alexanders, the Cæsars, the Hannibals, and all those great men to whom you have the effrontery to compare yourself. They conquered with their swords, and not by dark and cowardly means; for which they entertained a supreme contempt, as well as for those who employed them. But if you are resolved to resemble Alexander, let me apply to you the lines which Lucan addressed to that conqueror; and I have a most ardent desire to see them inscribed on your tomb.

" Felix prædo jacet: terrarum vindice fato
Raptus: membra viri totum spargenda per orbem
Terrarum fatale, malum, fulmenque quod omnes
Percuteret pariter populos et sidus iniquum
Gentibus———————————
Occurrit suprema dies, naturaque solum
Hunc potuit finem vesano ponere monstro."

We hope Buonaparté will read this book with attention; and, as he professes to have become a good Catholic, some of his new prelates, the late Archbishop of Bourdeaux, for instance, who has, with becoming humility, transferred his allegiance from his lawful sovereign, to one of the lowest of his former subjects, will do well to recommend the perusal of it to his Imperial Majesty, as a wholesome penance, during the season of mortification and prayer. It may serve to chastise his pride, to moderate his vanity, to temper his petulance, and to correct all those peccant humours, which so frequently disorder his imagination, defile his tongue, and corrupt his heart. It will be a faithful mirror to hold him up to himself, in his native colours, if he have courage to contemplate such a sight. It will, at all events, exhibit a lesson, which, if it fail to instruct him, will assuredly open the eyes of his contemporaries, and be of infinite service to posterity.

The book is written in a pure, simple, and correct style, highly appropriate to the subject. And, although the name of the author be not, for obvious reasons, prefixed, our readers may be

assured that it is the genuine production of a most respectable officer, who was really an eye-witness to most of the facts which he relates.

Code Napoleon, nouvelle edition, &c.

The Napoleon Code, a new edition, corresponding to the original edition from the imperial press. To which are added, the transititory laws, (*lois transitoires*) and an analytical index. Herhan's stereotype edition, pp. 422, and index 116, 8vo. Treuttel and Wurtz, Paris, 1808.

THE laws of tyrants, like the discourses of prostitutes on chastity, are fit subjects for the observation, but not the use, of society; they may amuse the fancy, but they degrade and corrupt the heart; they may develope the mazes of human turpitude, but they can never exalt or improve human nature. Retaining something of the inherent corruption whence they originated, their best forms, and most judicious provisions, always carry with them some positive evil which usually more than counterbalances all their good. In the present case, indeed, no good whatever to society was designed by this new code of laws; they had no other principle, no other motive than that of giving consistency and stability to the despotism which Napoleon Buonaparté has established. How far they are calculated to realize this odious end, we shall endeavour to examine. This code is divided into three books, which are again sub-divided into titles, chapters, and section. The first book contains the laws relative to "persons;" in which no mention is made of the *rights of persons*, although familiar to Englishmen; the second relates to "goods and the different modifications of property;" and the third to the "different methods of acquiring property." This code is likewise divided into articles, amounting to 2281, which are so many distinct laws, or rules of action. The "preliminary title, on the publication, effects, and application of laws in general," will show the cruelty and despotism of a code which requires obedience to a *rule of action* before the people can be supposed to comprehend it.

"The laws," says the first article, "are executive throughout the French territory, in virtue of their promulgation by the emperor. They shall be executed in every part of the empire the *moment in which* their promulgation could be known. The publication made by the emperor shall be considered as known in the department of the imperial residence, *one* day after that of their promulgation; and in all the other departments after the expiration of the same time, augmented

by as many days as there shall be times ten myriametres (about 20 leagues or 50 English miles) between the city in which the publication shall have been made, and the chief town of each department."

Thus we see the slaves of Buonaparté are called upon to obey his mandates, (for such are all his arrets, decrees, or laws) the moment that they are promulgated, without any time to study and understand them, or without any previous knowledge of their nature and existence If our parliamentary orators, who frequently exclaim against precipitation in passing a law, were subjected to such obedience for a time, they would, perhaps, become more sensible of the advantages of a free legislative government over that of unqualified and instantaneous submission to the individual caprice of a tyrant. In this country the subject is allowed a reasonable time to know and conform to all new laws, before that they are carried into effect, but Buonaparté finds it easier to order and compel prompt obedience. It must, indeed, be confessed, that such a mode, however contrary to justice and humanity, may be effected with much greater expedition, and hence one of the principal causes why the measures of the enemy so much surpass ours in celerity of execution. Justice takes time to balance circumstances, vengeance instantly hurls her darts at her devoted object. The preliminary title contains five other articles, which tend to the same purpose of establishing the absolute authority of the emperor, and betray a total want of any philosophical spirit in their conception.

" 2. Law is enacted but for the future ; it has no retroactive effect.

" 3. The laws of the police and of security bind all those who inhabit the territory. Real estates, even those possessed by foreigners, are governed by the French law. The laws relative to the state and capacity of persons govern Frenchmen even although residing in a foreign country.

" 4. The judge who shall refuse to decide, under pretext of the silence, obscurity, or insufficiency of the law, may be prosecuted as guilty of denying justice.

" 5. Judges are prohibited to pronounce, by the way of general disposition or regulation, on the causes which are submitted to them.

" 6. One cannot degrade, (*deroger*) by private agreements, the laws which interest public order and good manners."

The first book contains eleven titles relative to personal rights. " On the enjoyment and privation of civil rights ; on acts in a civil capacity ; on residence ; on absence ; marriage ; divorce ; paternity and filiation ; adoption and tender guardianship ; paternal power ; minority, guardianship and emancipation ; and on majority, interdiction, and judicial counsel." We

shall translate a few of the more singular articles, after remarking that this boasted "Code Napoleon" takes no notice of the people's legislative or representative rights, and only states, in article

"7. The exercise of *civil rights*, is independant of the quality of *citizen*, which is acquired and preserved only by conforming to the constitutional law.

"8. All Frenchmen shall enjoy civil rights, [so do negro slaves in the same sense.]

"9. Every individual born in France, of a foreigner, may, in the year following the period of his coming to maturity, claim the quality of *Frenchman*, provided that, if he reside in France, he declares that his intention is to fix his abode in it; and, if he reside in a foreign country, he makes his submission for fixing his residence in France, and that he should establish it there during the year after the act of submission.

"10. Every infant born to a Frenchman, in a foreign country, is *French*. Every infant born in a foreign country, to a Frenchman who should have lost the quality of Frenchman, may always recover this quality, in fulfilling the formalities prescribed by the ninth article.

"12. A foreign female who shall have married a Frenchman, shall follow the condition of her husband.

"17. The quality of Frenchman shall be lost, 1st, by naturalization acquired in a foreign country; 2d, by the acceptance, unauthorized by the emperor, of public functions conferred by a foreign government; and 3d, by all establishments made in a foreign country without the design of returning. Commercial establishments can never be considered as having been made without the design of returning.

"22. Condemnation to punishments, the effect of which is to deprive the condemned person of all participation in civil rights, shall imply civil death.

"25. By civil death, the condemned person loses all the property which he possesses, his inheritance is open for the benefit of his heirs, to whom his property devolves in the same manner as if he had died naturally without a will. He can no longer reap any inheritance, or transmit in this manner the goods which he has afterwards acquired. He can no more dispose of his goods either in whole or in part, neither by donation among the living nor by will, nor receive any thing of this kind except for aliment. He cannot be nominated guardian, nor assist at any business relative to guardianship. He can neither be a witness in any solemn or authentic act, nor be admitted to bear testimony in a tribunal of justice. He can neither be defendant nor plaintiff, but under the name and by the agency of a special counsellor, [*curateur*] who is assigned him by the tribunal in which the action is brought. He is incapable of contracting a marriage which might produce any civil effect. The marriage which he had previously contracted is dissolved in what relates to its civil effects. His

spouse and heirs can exercise respectively the rights and actions to which his natural death would have given occasion.

" 37. The witnesses to acts of a civil nature must be of the male sex, of the age of 21 years at least, relatives or others, and they shall be chosen by the interested persons.

" 48. Every act of a civil nature by Frenchmen in a foreign country shall be valid, if it has been *received* agreeable to the French laws, by the *diplomatic agents*, or by the *consuls*.

" 35. The declarations of birth shall be made to the civil officer of the place within three days of delivery; *the infant shall be presented to him!!!*

" 56. The birth of the infant shall be declared by the father, or in default of the father, by the physician, surgeon, midwife, officer of health, or other persons, who shall have assisted at the delivery; and, if the mother has been delivered when absent from her own residence, by the person in whose house she lay-in. The register of birth, (*acte de naissance*) shall afterwards be committed to writing in presence of two witnesses.

" 57. The register of nativity shall announce the day, hour, and place of birth, the sex of the infant, and the names which shall be given to it, the name, surname, profession, and residence of the father and mother, and those of the witnesses.

" 59. If an infant is born during a voyage at sea, the register of birth shall be prepared in 24 hours before the father, if present, and two witnesses taken from among the officers of the ship, or in default of them, among the ship's crew. This act shall be committed to writing, viz. in the emperor's ships, by an officer of the marine administration, and in privateers or merchant vessels, by the captain or master of the vessel. The register of birth shall be inscribed at the end of the list of the ship's company.

" 63. Before the celebration of marriage, the civil officer shall publish it twice, after the interval of eight days, on a Sunday, in front of the door of the court-house or common hall. These publications, and the record made of it, shall announce the names, surnames, professions, and place of abode of their fathers and mothers.

" 64. An extract from the act of publication shall remain posted at the door of the common hall during the eight days of interval between the first and second publication. The marriage cannot be celebrated before the third day after, not including that of the second publication, [i. e. after 11 days' notice.]

" 139. The absent spouse, whose companion has contracted a new union, is the only lawful person to attack this marriage by himself or by his authorized representative, furnished with proofs of his existence.

" 140. If the absent spouse has left no relatives able to succeed him, the other spouse may demand the transfer of the provisional possession of the property.

" 144. A man before completing his 18th year, or a woman

before her 15th, cannot contract matrimony. Nevertheless it is lawful for the emperor, for serious reasons, to grant dispensations of age.

" 147. No one can contract a second marriage before the dissolution of the first.

" 148. The son who has not completed his 25th year, or the daughter her 21st, cannot contract marriage without the consent of their father and mother ; in case of dissent, the consent of the father is sufficient.

" 151. From the age of maturity fixed by the 148th article till the sons have completed their 30th year, and the daughters their 25th, they are bound, before contracting marriage, to ask, by a formal and respectful act, the counsel of their father and mother, or that of their grandfather or grandmother, when their father and mother are deceased, or incapable of manifesting their will.

" 161. In a direct line, marriage is prohibited between all the ascendants and descendants, legitimate or illegitimate, and those married into the same line. In a collateral line marriage is prohibited between the brother and sister, legitimate or natural, and those wedded in the same degree. Marriage is also prohibited between the uncle and niece, aunt and nephew. Nevertheless it is lawful for the emperor to dispense with these prohibitions.

" 165. Marriage shall be celebrated publicly before a *civil* officer belonging to the place of residence of one of the two parties.

" 173. The father, and, in default of the father, the mother, and in default of father and mother, the grandfathers and grandmothers, can oppose the marriage of their children and descendants, even although they have attained their 25th year.

" 182. Marriage contracted without the consent of fathers and mothers, ascendants, or the family counsel, in cases where such consent was necessary, cannot be attacked as null but by those whose consent was required, or by that one of the parties who had need of this consent.

" 227. Marriage is dissolved, by the death of one of the parties, by divorce legally pronounced, or by a definitive condemnation of the husband or wife to a punishment implying civil death.

" 228. A *woman* cannot contract marriage a second time till *ten* months have passed since the dissolution of her former marriage. [Here no limit is fixed for *men's second marriage.*]

" 229. A husband may demand a divorce on account of his wife's adultery. A wife may demand a divorce on account of the adultery of her husband, *when he shall have kept his concubine in the same house with her ! ! !*

" 231. A married couple may reciprocally demand a divorce for excess, ill usage, or serious injuries on the part of one to the other. The condemnation of one of the married persons to an infamous punishment shall be to the other a cause of divorce.

" 275. The mutual consent of the married pair shall not be admitted as a cause of divorce, if the husband be under 25 years of age, or the wife less than 21. Mutual consent shall not be admitted till

after being 12 years married. Neither can a divorce take place after twenty years marriage, nor when the wife shall be forty-five years of age.

"295. *The couple who shall be divorced from whatever cause it may be, can never be re-united.* In the case of divorce by mutual consent, neither of the parties can contract matrimony a second time till three years after the pronunciation of the divorce.

"298. In the case of divorce admitted in consequence of adultery, *the culpable person can never be married with the accomplice.* By the same judgment the *adulterous wife shall be condemned*, on the requisition of the public minister, *to seclusion in a house of correction for a limited time, not less than three months, nor exceeding two years.*

"311. The separation of body, or divorce, always implies separation of property.

"312. The infant conceived during marriage has the husband for father. Nevertheless, the husband may disavow the child, if he proves that, during the time which elapsed between the 300th and 180th day before the birth of the child, it was, either in consequence of distance, or some accident, physically impossible for him to cohabit with his wife. The infant born before the 180th day after the marriage, cannot be disowned by the husband, if he knew of the pregnancy before marriage, if he assisted in registering the birth, and if that act is signed by him, or contains his declaration of inability to sign it; and if the infant is not declared likely to live. The legitimacy of an infant born 300 days after the dissolution of marriage may be contested.

"331. Infants not born in wedlock, except those issuing from an incestuous or adulterous intercourse, may be rendered legitimate by the subsequent marriage of their father and mother, if they are legally acknowledged as their offspring either before or at the celebration of the marriage."

The law condemning adulterous wives to the house* of correction, considering that they have in every country stronger motives to virtue and less temptations to vice than husbands, is extremely wise, laudable, and deserving of universal adoption. It is, perhaps, the only institution in France which we would wish to see imitated in this country. The politic law prohibiting the intermarriage of the guilty parties was suggested in England,

* A female house of correction for wives convicted of adultery is established in the environs of Bourdeaux, where it is administered with great care and ability; the women, of whatever condition they may have been, are dressed in very coarse cloth, nourished with very plain and meagre food, obliged to work constantly, and subjected to that chastisement which, however inadequate to teach chastity, must at least convince them that such crimes, even in this world, shall not escape with impunity. If similar institutions were founded in this country, instead of "Female Penitentiaries," they would be of more utility to public morality and national happiness.—Rev.

but France has the merit of first carrying it into practice. The law prohibiting the re-marriage of a divorced couple, from whatever cause it may be, appears equally immoral and impolitic; they should be allowed the permission of re-marrying if they pleased but denied the power of obtaining a second divorce. The article denying the woman the power of suing for a divorce in cases of adultery, unless her husband proceeds to the almost incredible extreme of keeping his concubine in the same house with her, is at least grossly unjust. Any vice permitted to men more than women must be destructive of society; the conviction of adultery should, in justice, equally sanction divorce from the innocent party, as it is physically impossible that the man who keeps a mistress can be a good husband. It is, too, a sufficient privilege to men, that they are necessarily exempted from all *personal* (although they ought not to be from *pecuniary*) punishment in such cases, as otherwise the public might sustain injury, if the state were deprived of their personal services. But, with regard to the principle on which this whole code of matrimonial laws is founded, it is evidently as devoid of morality as the customs respecting the breeding of Merino sheep or black cattle in this country. To celebrate a marriage before a magistrate is no more moral or religious than to ratify any other contract before an attorney, according to the forms prescribed by law. It is one of the many instances of superiority in the English constitution, that although the statute law considers marriage only as a civil contract, and takes cognizance of it as such, yet the ecclesiastical law treats it as a spiritual and religious engagement, which happily combines both the morality and policy of the act, and renders it infinitely more solemn, more binding, and more advantageous to every noble purpose of civil society. The laws respecting the register of births are ridiculously ceremonious and immodestly circumstantial. Those respecting deaths are very similar, except that there is more necessity for investigating the causes of decease than of birth. Yet all that is necessary or useful in this respect, is attained in this country by much shorter and less expensive means. It is, however, necessary in France to have an obligatory law to inter the dead, we do not say to give them Christian burial, for that is not now much valued. Brutality, indeed, has certainly become very general, and the "Code Napoleon," will necessarily extend its fell influence. Tyranny is as fatal to humanity, as licentiousness is to liberty, or despotism to justice and morality.

The second book of this code is devoted to the disposition of "goods and the different modifications of property," and contains only four titles, on the "distinction of goods: on property; usufruct, usage and habitation; and rents, uses," &c. (*servitudes ou*

services fonciers.) Property is divided into moveable or immoveable, with many more absurd distinctions than are to be found in our terms of chattel or landed property. Thus we find bees, pigeons, farming cattle, agricultural implements, straw, manure, caldrons, presses, tubs, barrels, &c. ranked as immoveable property! Among these strange and perplexed laws we observe the 681 article orders that "every proprietor [house-owner] should construct the roof in such a manner that the rain water may run on his own ground or *on* the *public way*, as he cannot make it run on the ground of his neighbour." The consequence of this stupid law is, that every house is furnished with a spout projecting from the eaves about four or five feet, and whenever a heavy fall of rain takes place, a torrent of water falls from 40 to 50 feet (according to the height of the house) in the middle of the street, which not unfrequently knocks to the ground the unfortunate passenger who comes under its overwhelming violence. Such is the state of the polished, enlightened, and elegant city of Paris, the cradle of the arts, and the mother of refined taste!!!

The third and last book, "on the different modes of acquiring property," contains 20 titles. After stating in general dispositions, that hunting, fowling, and fishing, are reserved as privileges in the French empire; and that not only shipwrecked goods, but also the plants and herbage which grow on the seashores, are subject to particular laws, the first title treats of succession, in which the rights of natural children are discussed, and their claims to inheritance fixed, where their parents die without any legitimate heirs. Here, as well as throughout the whole Code, several repetitions and very vague definitions abound, notwithstanding the method of numbering each article to assist the perspicuousness and brevity of the treatise. Donations or gifts, wills and legacies, are very diffusely treated; so are contracts, agreements and obligations; and even the chapter on divorce contains two articles, the 298 and 308, virtually the same. As we have translated several articles relative to marriage, the *form* or *ceremony* now used (for *ceremony* is still found necessary) may also be amusing.

"Marriage shall be celebrated in the *commune* (or district) in which one of the parties resides; six months residence in the same commune shall be sufficient to sanction this act. On the appointed day after the legal publications have been made, the civil officer (or magistrate) in the district court-house, in presence of four witnesses, relatives or others, shall read to the parties the undermentioned pieces relative to the state and formalities of marriage, and the chapter on the *mutual rights and duties of married persons*. He shall receive from each party, one after

the other, the declaration that they wish to take each other for husband and wife; he shall pronounce, in the name of the law, that they are united by marriage, and immediately draw up the instrument. In the act of marriage, the names, surnames, professions, age, place of nativity, and residence of the bridal pair, shall be declared; if they are of age or minors; the names, surnames, professions and residence of their fathers and mothers; the consent of the fathers and mothers, grandfathers and grandmothers, and that of the family, in cases where such may be required; the acts of respect [solicitations of approbation from their parents] if any have been made; their publications in the different places of abode; the oppositions, if any have been made, their removal, or the mention that there had been no opposition; the declaration of the contracting parties to become a wedded pair, and the pronouncing of their union by the public officer; (and lastly) the names, surnames, age, professions, and residences of the witnesses, with their declaration if they are relations or allied to the parties, on what side, and in what degree."

The following is the chapter on the mutual rights and duties of a married state, from Art. 212 to 226.

"The espoused couple mutually owe fidelity, succour, and assistance to each other. The husband owes protection to his wife, the wife obedience to her husband. The wife is obliged to live with her husband, and to follow him wherever he thinks proper to reside; the husband is obliged to receive her, and furnish her with all the necessaries of life, according to his ability and condition. The woman cannot sue in her own name without the authority of her husband, even although she be a public trader, or not in community with him, or having separate goods. The authority of the husband is not necessary when the wife is prosecuted criminally, or in matters of police. The woman (even not in community or having distinct goods) can neither give, alienate, mortgage, nor acquire a gratuitous or substantial title, without the concurrence of the husband in the act, or his consent in writing. If the husband refuse to authorize the wife to sue for judgment in her own name, the judge can give her authority. If a husband refuse to authorize his wife to settle any contract, the wife may call him directly before the tribunal of the *première instance* of the *arrondissement*, which can give or refuse its authority, after the husband shall have been heard or summoned before the council-chamber. The wife, if a public trader, can, without the authority of her husband, bind herself for what concerns her trade, and in that case she binds also her husband, if there be a community between them. She is not, however, esteemed a public trader, if she merely retails her husband's goods, but only when she trades separately. When a husband is condemned to an infamous punishment, although pronounced but for contumacy, his wife, although of age, cannot, during the time of punishment, sue for judgment in her own name, nor make contracts till after she has been authorised by the judge, who, in this case, can give authority without the husband being

either heard or summoned. If the husband is absent, or declared lunatic, the judge, knowing the cause, can authorize the wife either to sue in her own name or make contracts. All general authority, although stipulated in the marriage contract, is valid only with respect to the administration of the wife's property. If the husband is a minor, authority from the judge is necessary to the wife either to sue in her own name or make contracts. Nullity, founded on want of authority, cannot be opposed but by the wife, by the husband, or their heirs. A wife can make a will without the authority of her husband."

The above is the legal ceremony of the celebration of marriage in regenerated and philosophical France; that it is immoral in its principle, and ruinous in its effects, cannot be doubted. Such encouragement to female litigation would alone destroy the concord and happiness of any country, and accordingly we find that there are every year more and more female than male litigants in the French courts of law, we do not say justice. We have, indeed, been assured that, only a few months ago, one of the tribunals in a country town in France, was occupied a whole week solely with *female* causes! The laws under the title "marriage contracts and mutual rights of husbands and wives," consist of 195 articles, and are verbose, confused, and delusive in the extreme. In the title of "Sales," we find a law allowing the seller of any property who disposes of it seven-twelfths under its full value, to rescind the agreement even after the lapse of *two* years!! This may convey some idea to Englishmen how difficult it is to prevent fraud, in trade, among Frenchmen, and how little honesty there is now in France.

The laws of contracts for hire or rent and leases, embrace many particulars which would be much better regulated by the influence of a little integrity. On the other hand, the laws respecting partnerships, or company-contracts, are very defective, and unless very arbitrarily administered, must be found inadequate to the purpose designed. Loans, interest, deposit, and sequestration, insurance, adventures, and annuities, are treated more distinctly. In the chapter on "gaming and betting," the first article declares, that the "law allows no action for a gambling-debt, or the payment of a bet;" but the next, No. 1266, says, "games fit to train to feats of arms, as racing, coursing, tennis, and others of the like nature, which require address, and exercise the body, are excepted from the preceding law." The 13th title regulates powers of attorney; (*mandat*) the 14th, bail and security: 15th, agreements; the 16th, imprisonment in civil matters. Imprisonment cannot be pronounced against minors, nor for a less sum

than 300 francs; (12*l.* sterling) persons entering their 70th year, women, and spinsters, are exempt from this punishment, except the latter for cozenage. Wives are not imprisoned as cozeners unless living separate from their husbands. "2069. The infliction of imprisonment neither prevents nor suspends execution on the goods!" Thus, we perceive both *person* and *property* in France can be seized together for one debt. Title 17 pledges, 18 mortgages, 19 forced expropriation, 20th and last prescription. Possession is considered a title to all chattels; but in cases where any one has lost an article, he can claim it during three years from the time it was lost or stolen, provided the possessor has not purchased it in a public market, or from a dealer in such articles, and if so he must be repaid the price it cost him.

To this volume are added the distances of the chief towns of each department from Paris, by which the operation of the laws are to be regulated. There is, indeed, something risibly absurd in executing laws in one part of a kingdom before their existence is known in another. Thus a law may be promulgated and executed at Paris 10 days before it is in existence at Nice, which is 192 leagues, or 96 myriametres from the capital. In this manner it may sometimes happen that one of Buonaparté's capricious decrees or laws may be promulgated, executed, and repealed, all before it is heard of at Nice; it is also possible that as the post will travel more than 20 leagues a day, the same law might never be known in the department of the maritime Alps, under which some unfortunate persons may have suffered at Paris. Such, however, is the usual modes of arbitary and despotic governments, and such the progress of France to vassalage and worse than Gothic barbarism. This code, indeed, is perhaps less verbose than the ancient style, but it is as much less pure and less just. In many particulars it attempts, with very little success, to fix and determine things, which would be much better left to arbitration and the common sense of equity; in others it establishes rules as in the "family* council," which

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* This "family council" meets under the authority, and by the direction of a justice of peace, and is composed of six members, (parents, relatives, or connections, equally of the father and of the mother) who act as superintendents of the guardians of minors and others. The necessity of having so many persons, is a demonstrative proof of the want of rectitude among the people, while the interference of such a number, legally authorized to examine into all the domestic concerns of families, must necessarily eradicate all fraternal feelings among children of the same parents, and impress them with

must be destructive of natural affection, and injurious to society. Upon the whole, this code will be valuable to all English negotiators, who may hence learn something of the usual arts of Frenchmen, and the means they themselves have adopted to counteract them.

Aperçu général et raisonné sur la Fortification de Place, ouvrage spécialement composé pour les Officiers de Ligne. Par le Baron L. de Fages-Vaumale, Capitaine au Corps Royal du Génie de France, &c. 8vo. Pp. 267, 16 plates, 10s. 6d. Egerton.

General Observations on the Fortification of Places, &c.

AS we several months ago afforded M. de Fages an opportunity of defending himself against the attacks of some of our brother critics, we conceive that we may spare ourselves a minute examination of his work on the present occasion. We shall, therefore, confine ourselves to a few desultory remarks on its object and execution, and a brief analysis of its contents.

The science of fortification forms so important and necessary a part of the military art, that it has justly occupied the attention of all military nations, from the rudest ages to the present times. The French, in particular, have been long distinguished for their proficiency and skill in the different branches of engineering; and, by the discoveries and operations of their countryman, Vauban, may claim the honour, as well as the advantage, of having given a new face to modern tactics. Since his time, their ablest engineers have been incessantly employed in perfecting his systems, and still more in endeavouring to restore the defence of fortified places to its former superiority over the attack. They have not indeed succeeded, but they have at least devised the means of giving to a certain number of combatants all the advantages which it is possible to bring into action against assailants superior in strength, resources, and position. The result of their investigations has been formed into a system of instruction communicated and demonstrated to the young engineers, by officers equally masters of the theory and practice, and, we believe, as carefully confined to the knowledge of their own body, as the nature of their establishment would permit.

The object of the present work is to exhibit the fundamental principles laid down in this system, for the use of officers of the line, who, though they are not required to investigate all the varieties, and even caprices of the art, should at least be able to appreciate the strength and influence of particular fortresses,

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an idea that there is no friendship, no disinterested justice in the world, and that all is mechanical, and must be regulated by laws.

against which their duty may call them to act. This object they may attain by a careful perusal of M. de Fages's treatise; and, in other respects, they will find that the systematic proceeding, and demonstrative reasoning, of the engineer, will throw new light on military tactics. It will form also an useful introduction to more elaborate works on the subject, for the professed engineer.

In investigating and displaying these principles, M. de Fages has first examined the materials and vertical form, or section, of a simple piece of fortification, then the developement or plan, and lastly the additional or exterior works intended either to add to the strength, or obviate the defects of the principal defence. Of each of these he has shewn the properties and peculiarities, and demonstrated the rules of construction in a simple, clear, and satisfactory manner, by comparing, at every step, the effects of the attack, with the means of defence. He has closed his work with a chapter on the influence, position, magnitude, distance, and number of the fortresses which are either necessary for the security of a frontier, or for the prosecution of a system of war, either offensive or defensive. This chapter presents many new and interesting views, and cannot fail to be highly instructive to officers of the line, in general, particularly as it is the first disquisition of the kind, which has yet appeared in an elementary treatise on fortification. It is also worthy the attentive perusal of war-ministers, who may in one view learn something of their own duties to the public, and, at the same time, what difficulties are to be overcome or obviated by those entrusted with the execution of plans formed from theoretical speculations in the closet. Here the Baron evinces much native good sense, an extensive acquaintance and familiarity with his subject, and very just conceptions of true economy, a point in which almost all the inferior order of statesmen invariably err.

After these remarks it is unnecessary to recommend this little volume more particularly to the attention of gentlemen of the military profession. We shall, therefore, only express our wishes that the success of the edition may encourage the author, or his friends, to present it to the public in an English dress, as the means of rendering it more extensively and permanently useful.

We have frequently had occasion to lament the paucity of useful works on the military art in this country; but this evil cannot be remedied till military men feel it their duty to study those few which have been submitted to their attention. Our troops are never called into actual service without great numbers

of the officers manifesting the most culpable and ignominious incapacity, the most gross ignorance of their profession; yet no sooner do they feel themselves again in the land of liberty and peace, than they *drown* all ideas of the necessity of study and of military science. That the art of war, above all others, requires many years of the most profound and incessant study, no one will at present venture to deny; that our English officers in general seriously devote themselves to it, no one can affirm; on the contrary, too many of them appear to think that the skill necessary to command with success is wholly *intuitive*, and that they will no sooner be placed at the head of an army than they will be *inspired* with knowledge how to direct it! Such a fatal error might be very safely and effectually vanquished by a perusal of this *aperçu*, which, without intimidating weak minds by its length, will convince all military men, the least removed from idiotism, of the necessity and utility of a still more extensive knowledge of the military art. It is true all soldiers cannot be engineers, but no man is capable of commanding a company who is ignorant of the principal facts elucidated in this useful treatise.

Memoirs of the National Institute of France, &c.

(Concluded from p. 477 of Vol. 32.)

THE machine invented by MM. Niepce, and called by them a *pyreolophore*, is among the first attempts which have been made to apply the effects of the expansion of atmospheric air, by caloric, to mechanical purposes. From the success which has attended the use of this effect of caloric, applied to steam-engines, it is singular that no more decided efforts have yet been made to profit by its powers with simple air. The expenses, indeed, attending the consumption of fuel, may have prevented mechanics from devoting their attention to a principle in which even complete success might not be attended with any adequate advantage. The present machine consists of a copper receiver, furnished with valves adapted to the extent of the expansion of the air, by means of a fire composed of such inflammable matter as resin and coals, which are to be alternately introduced and withdrawn, so as to admit the action and re-action of the apparatus, and allow the dilatation of the air to raise a column of water to a given height. The particular construction of this imperfect apparatus is not worth detailing, as a much more complete machine, acting on the same principle, was some time ago exhibited on the New Road, near Paddington.

Messrs. Vauquelin and Robiquet have discovered, in the juice of asparagus, (the *asparagus sativus* of Linnæus) a crystalline

substance, in the form of straight rhomboidal prisms, soluble in water, but which is neither an acid nor a neutral salt, nor affected by the ordinary re-agents. In addition to this singular substance the authors found a saccharine principle which they considered analogous to manna. Farther experiments are still wanted on this juice. M. Pinel's "Results of observations and construction of tables, to determine the degree of probability of curing maniacs," are curious and interesting. But as the improved tables are not contained in this volume, we cannot speak of their merit, over those in his treatise on insanity. His observations, however, at the *Salpetriere* hospital, deserve attention so far as they tend to illustrate the true state and condition of the people's minds or feelings under the existing government. The period of observation was from germinal, 10th year (April 1802) to Jan. 1806, three years and nine months. From germinal to fructidor of the 10th year, 176 insane persons were admitted in the Salpetriere; in the 11th year, 208; 12th, 262; 13th, 104; and in the nine last months of 1805, 252; total, 1002. While the author was at the Bicetre hospital he rarely found males become deranged before the age of puberty, but females are attacked much earlier. In the 11th and 13th years of the French Republic, (a division of time, by the way, for which there is now some reason) M. Pinel says the number of spinsters who became ideots was sevenfold that of the married women, and hence he infers, rather hastily, that marriage is a preservative against the two most inveterate species of madness. The causes of mental derangement in females, he divides into physical and moral; the physical are, original organic dispositions, cessation of periodical discharges, accidents in lying-in, abuse of spirituous liquors, or blows on the head; the moral causes are, fright, disappointed love, reverse of fortune, domestic inquietude, or extravagant devotion. The moral causes greatly preponderate over the physical. Melancholy, it appears, is making dreadful ravages among Buonaparté's happy subjects. Of the patients admitted in the 11th year, 80 in every 100 were from melancholy: in the 12th, 0,83. In the 10th year Buonaparté re-established popery, the consequence of which was, that, of all the deranged patients, 0,50, or one half, were from religious terrors; in the 11th year the religious maniacs only amounted to 0,38, and in the 12th to 0,18. Thus we perceive that the first year of the worship of Mary, 50 in every 100 of the maniacs had become so by priest-craft, the second only 38 in each hundred, and the third only 18, or 47 out of the 262 admitted. As to the probabilities of cure, according to Haslam, 0,34 are cured in Bethlehem; and 0,43 in St. Luke's, of those admitted. In the lunatic hospital of Berlin, in 1803, the cures were 117 out of 413 or 0,28. Un-

der the author's care at the Salpetriere, the cures were in 1002, 473 or 0,47 ; but, excluding the idiots and incurables admitted, out of 814 there were 444 cured, or 0,54. From these cures about 71 relapsed, of whom 20 had been previously cured, and 16 were prematurely taken away from the hospital. In the other Parisian hospitals for lunatics, out of 72 patients, 62 died of fevers or other diseases. But M. Pinel's system of leniency, attention to their moral and physical wants, kindness and humanity, prevents all these maladies and preserves the lives of the unfortunate people. His plan deserves at least the serious attention of all persons interested in such pursuits, as well as of those who investigate the phenomena of the human mind.

The " Memoir on the Analysis of hair by M. Vauquelin," is worthy of the talents of this distinguished chemist. The acids act differently on hair : nitric acid makes it yellow, and dissolves it when assisted by a gentle heat The solution presents at its surface a black oil, when black hair is used, and red oil with red hair : both these oils grow white in time, and become concrete by cold. Red hair, (with which this philosopher's own head is well supplied) dissolved in nitric acid, yields less iron, but more sulphuric acid than that of black hair ; red hair also yields a white concrete oil like spermaceti, but alcohol deposits, by evaporation, another oil which is blood-red. The reddest hair on which alcohol was employed became brown or deep chesnut colour, whence it is concluded that the red colour is owing to the presence of this oil. White hair yields an oil almost colourless, but it contains phosphate of magnesia, which is not found in the others. Red and black hair differ only in the one containing red, and the other greenish black, oil. The nine following substances were discovered in hair by our author's analysis.

" 1. An animal matter, forming the greater proportion. 2. A white concrete oil, in small quantity. 3. Another greenish gray oil very abundant. 4. Iron, the state of which in hair is as yet undefined. 5. Some particles of oxyde of manganese. 6. Phosphate of lime. 7. Carbonate of lime, in a very small quantity. 8. Silex in a notable quantity. 9. and lastly, a considerable quantity of sulphur. Agreeable to this statement of the constituent principles of hair, we may account for the various colours which distinguish it. The black colour, (according to our author) is produced by a black and bituminous oil, and perhaps also by the combination of iron and sulphur. The red and flaxen colours are owing to the presence of a red or yellow oil, the intensity of which, diminished by a small quantity of brown oil, makes the hair red. Finally, the white is owing to the absence of the black oil and sulphurated iron. In red and yellow hair, as well as in white, there is always an excess of sulphur, because when the white

metallic oxydes are applied to them, such as those of mercury, lead, bismuth, &c. they become black very speedily. The manner in which this matter acts on metallic substances induces the belief that it is united to hydrogen."

The author attempts to explain the phenomen of sudden whiteness taking place in the hair of persons struck with extreme grief, or great fear, by gratuitously supposing that, at the moment when nature is in a state of revolution, and when consequently the natural functions are suspended, or changed in their nature, an agent is developed in the animal economy, which, passing into the hair, decomposes the colouring matter of it. This supposed agent he considers to be some acid, as black hair immersed in oxygenated muridtic acid becomes white very sensibly. As to the rapid production of an acid in the animal economy, it appears to him possible, considering that violent passion in men, as well as in animals, is sufficient to change the nature of certain of their humours, and render them poisonous. The galvanic fluid also determines in animal and vegetable matters the formation of an acid or alkali, according as it is negative or positive. The whiteness which hair gradually undergoes from age, M. Vauquelin attributes to a want of secretion of the colouring matter. To that fat substance which burns so freely and, with alkali, yields soap abundantly, the author thinks hair owes its pliability, contractility and unchangeableness. From the various experiments on hair made by M. Vauquelin, he concludes that its principal constituent part is neither albumen nor gelatine, but animal mucus, which is furnished by the mucous membrane in almost all the cavities of the body. The epidermis, nails, corns, wool, and down in general, he infers, are formed of the same animal mucus, and also contain a certain quantity of oil, which gives them elasticity. A few experiments made by the author on the humour of the *plica polonica* induced him to believe that it was of the same nature as the substance of hair, and that it is what is super-abundant to the formation of the latter.

The next two papers in this volume are by Count Rumford, *foreign associate* of the Institute. One is on the influence of shades, ground glass, &c. on the light of lamps; the other on the cooling of liquids in gilt and ungilt china vessels. It is evident that gilding on one side would make a material change on all vitreous vessels with respect to conducting heat, the same as the tinning of jars does for electrical purposes, without so much explanatory gossip and parade of chemical experiment as we here find. Every person who has drank tea out of gilt cups must have felt the effect of gilding by the heat, and every tyro in chemistry knows that metal conducts heat, and that glass does

not. But the Count, having quarrelled with Madame Lavoisier, perhaps thought it prudent to say something in order to keep his name afloat. For this purpose he addressed these papers, at different times, to the Institute. Whether he has availed himself of the *philosophical* provisions of the *Code Napoleon* to obtain a *divorce* we know not; but as that system requires a *division* of property, we suspect that he will suffer the suit to be instituted by the lady, and act rather as defendant than plaintiff. Madame Rumford, however, we believe, is past the age at which Napoleon limits divorces for *incompatibility*, and consequently the only alternative is for her to live in Paris, and the Count in Munich. She, we understand, complains bitterly of being deceived by this Anglo-Gallico-Bavarian politico-philosophical quack, but with what justice we cannot pretend to determine, although we more than suspect that this fortune-hunting American's vanity and avarice have both been disappointed in the marriage. An able chemist may have a wife but very superficially acquainted with that science, and a rich *fermier-general* may leave a widow sufficiently extravagant to spend his wealth. This man of splendid pretensions, however, the "benevolent Rumford" will have deservedly sunk into oblivion long before his natural demise.

An "Account of the existence of platina in the silver mines of Guadalcanal, in (Spanish) Estremadura, by M. Vauquelin," relates an interesting discovery. The platina was found in a kind of gray silver ore, like the *fahlertz* of the Germans; it contained copper, lead, antimony, iron, sulphur, silver, and sometimes arsenic. Some specimens furnished 10 parts of platina in the 100 of silver; and the gray silver mines yield from two to seven hundredth parts of the total weight. This platina contained none of the new metals discovered in that from Santa Fe and Choco, in South America, the only parts in which this metal had been found at the time of our author's experiments. The silver and platina of the Guadalcanal ore could only be separated by dissolving the former in the nitric acid of commerce; and if this acid were concentrated, it also dissolved a small quantity of the platina. The matrix of this ore was generally carbonat of lime, with sulphat of barytes and quartz united. Platina, it appears, does not form an essential or constituent part of these ores, as many pieces were found with scarcely a trace of it: yet it exists in the metallic state, as the simple acids do not act on the ore. The author generally found platina among the sulphur, and silex when the latter formed part of the matrix. Since M. V.'s experiments, Dr. Wollaston has analysed some specimens from the Brasils, and found them to contain a small portion

of idirium, although otherwise different from the platina of Santa Fe.

The remaining papers in this volume, on the woollen manufactures of Carcassone, and a new stocking-frame, by Fourcroy, Desmaret, and Coulomb, are extremely frivolous; and that by Bosc, on the different kinds of oaks in France, although a laborious botanical essay, would not be intelligible or interesting to English readers, in a mere abstract. The professed botanist, however, will deem it worthy a perusal.

Historia de Portugal, composta em Inglez, &c.

A History of Portugal, written in English, by a literary Society, and translated into Portuguese, with Notes, from the French edition, and by the Portuguese Translator, Anthony de Moraes da Silva; and continued until our Time, (1800) *in a new edition.* By Hippolyto Joseph da Costa. 3 vols. 12mo. about 270 pages in each, 15s. Wingrave, Dulau, &c. 1809.

THE merit of this portable history of the kingdom of Portugal has been acknowledged both by the Portuguese, and their other continental neighbours. The original work, although now almost unknown, appeared in English, from which it was translated into French and Portuguese, and notes added to it by the translators. Senhor Anthony de Moraes da Silva, the Portuguese translator, availed himself of the necessary additions by the French translator, to which he added his own brief notes, in order to render the work a complete epitome or digest of the principal events in the history of Portugal, to be handed down to future generations with the national histories of his country. Hence he bestowed considerable labour, not merely on the accuracy of the facts, which are often referred to the corroborating testimony of national and other authors, but also to the purity and elegance of the language. "*Que a sua fraze fosse pura, castiça, e livre de antigualhas inintelligiveis, tanto ao menos, como os torpes Gallicismos, que hoje afeyam muitas traducçoes.*" That its phraseology should be pure, legitimate, and at least free from all unintelligible, antiquated expressions, as from the odious Gallicisms which at present disgrace many translations. This object he has certainly attained; and although we could have wished for a rather more copious account of some transactions, we cannot but acknowledge the conscientious fidelity and deference with which he has followed the original. The work, indeed, would certainly have appeared to greater advantage, if he had incorporated all the facts in the text, and not have given

them in notes; but it most probably would not then have acquired so much popularity; as, by the method he has adopted, all the objections and censures on the *regio Tribunal do Santo Officio da Inquisiçao* by the English writers, are translated for the instruction or entertainment of the Portuguese reader, while the translator, in his notes, is gratified by displaying his talents in defence of the Inquisition, in which he evinces considerable address, although his observations are more like an apology, an extenuation, than a defence of this royal tribunal of the holy office. Here we presume he has pleased both the friends and the enemies of this once-redoubted tribunal; the former by his defence, the latter by admitting the exposure to be generally known. In other respects, the work is better adapted for general use than the voluminous histories by De Brito, and the language is neat, perspicuous, and impressive. That it is peculiarly deserving the approbation and encouragement of Englishmen, must be evident to all those who have read the malignant calumnies, and utterly false insinuations, of such French writers as Chatelet and Bourgoing; and that it is more respectful and more just towards the Portuguese nation, than any of the French compilations, all the enlightened people of Portugal have manifested their conviction, by their unprecedented approbation of it. So much for the translator da Silva.

We have now to notice the continuation from 1777 to 1800, embracing the reign of Peter and Mary the First, by Senhor da Costa. There is something revolting to the feelings, that merely for reasons of state, an uncle should marry his niece; and it is not surprising that it should be attended with some adverse circumstances, although it would be superstitious to attribute the Queen's melancholy, and her singular dread of strangers, to such a cause. Joseph I. however, actually arranged this match between his brother and daughter, who bore a son in 1760,* about 17 years before his own decease. Here the author might now have ventured to have stated, at least, a few of the particulars and ceremonies necessary to sanction such a breach of the canon law of all Christian nations, and also the proceed-

* It ought to be remarked here, in addition to the other circumstances, that the Princess of Brazil was married to her uncle on the 6th of June, and lay-in with her first child on the 21st of the following August! As an apology for this incestuous fornication, it is alleged, that the Jesuits suppressed, or withheld, the Pope's dispensation; and his nuncio was actually ordered out of Lisbon, for not displaying the usual marks of rejoicing at the marriage. The Queen's husband and uncle, Peter I. died in 1786, and her first-born, Joseph, in 1788.

ings of the *Cortes de Lamego*, which sanctioned, or rather fixed the succession in the female line. His character, indeed, of the Marquis of Pombal is certainly candid and just: this statesman adopted the most violent means of effecting his salutary measures; and considering the particular character of the people, however revolting it may be to half-informed pseudo philanthropists, perhaps it was not only the most effectual, but most *humane* method which could be pursued. Pombal, like every man of vigorous talents, had his detractors; but it is singular with what industry the French have endeavoured to represent him as decidedly hostile to all English alliance, and favourable to one with France, when it is notorious that his whole efforts were directed to imitate the public institutions of England, as far as possible, and to extirpate all disposition in his countrymen to follow French manners and customs. On this subject, Senhor da Costa might have introduced some facts illustrative of the true principles and views of the Marquis, who really wished to raise the character and resources of his country.

In alluding to the late treaties with Spain, and the intrigues of the French, the author is culpably brief and deficient in facts generally known. Had he extended his *esboço* thirty or forty pages, it would have corresponded much more faithfully with the preceding part of the work, at the same sime that his volumes required such an addition, in a commercial point of view. He ought also to be ambitious of not giving in himself an example of the indolence with which his countrymen have been not altogether unjustly accused. As to the impartiality of his meagre narrative, except the abuse of Pina Manique, we have little to object; but we expected some notice of the treaty of Badajos, which made Manual Godoy (then Duke of Alcudia) a *Prince*, and deprived Portugal of some of her territory. The particulars of this treaty, although in great part a dead letter, will be found important, should Buonaparté succeed in getting possession of Spain, as he will, if any of its provisions answer his purposes, avail himself of it to sanction some new act of spoliation and usurpation. In order to prevent such artifices of the enemy, it is necessary to promulgate and expose the injustice or impracticability of such forced measures, and guard the public opinion against the artful deceptions of France, in her professions of only realizing the advantageous measures meditated by the old and pretended weak governments.

The author, in conclusion, bears testimony to the private virtues of the Queen, and her general affection for her subjects. The same may be truly applied to the Prince of Brazil; but neither of them has energy sufficient to rouse the Portuguese to

a true sense of their own powers and interest. The people of Portugal unquestionably possess considerable talents and capacity for brilliant arts, but the current of their ambition is stagnated, and it would require, if possible, greater talents and resolution than those of the Marquis of Pombal, to give it motion, and direct it in a proper channel.

These volumes are more correctly printed than some similar works which we have lately noticed.

Uber die Frage, ob die Mediceische Venus ein bild der Knidischen vom Praxiteles sey, &c.

On the Question, if the Venus de Medicis be a Copy of that at Cnidus, made by Praxiteles; an archaiological Dissertation. By Conrad Levezow, Professor of Antiquities to the Royal Academy of the fine Arts, and mechanic Sciences, and to the Gymnasium of Frederic-William, in Berlin; Correspondent of the Gottingen Royal Society of Sciences, and of the Italian Academy of Leghorn; honorary Member of the Cassel Society of Antiquities, &c. Pp. 95, 4to. Berlin, 1808.

A Dissertation on the different statues of Venus, we should suppose an inadequate consolation to the Prussians for the loss of the royal cabinet, and every thing that was either original or excellent in art, by their French despoilers. M. Levezow, however, writes *con amore*, and the present work, which was also read to the royal society of Gottingen, in Nov. 1807, owes its existence to the remarks of a Yena *reviewer*. Heyne, in a learned dissertation on the different manners of representing Venus; and Visconti, in his examination of the two statues of Venus in the Clementine museum, had previously established the point, that the Venus de Medicis was not a copy of that at Cnidus by Praxiteles. From this opinion the reviewer ventured to dissent; and M. Levezow has answered him in this dissertation.

It must, however, be confessed, that M. Levezow meets the question fairly, and that he proceeds methodically to adduce such proofs as tend, if not to demonstrate, at least to leave a strong impression of the truth of his opinions. He begins by examining what were the principal features of the Venus at Cnidus, as recorded by Pliny and Lucian; these he reduces to distinct characters. "The Venus of Cnidus, the master-piece of Praxiteles, was naked, and covered herself with one of her hands, but with what is not mentioned; she was every where finished with equal perfection; all her parts were of the most

beautiful proportions, particularly the hair, forehead, eyebrows, haunches, and *nates*; her look was gracefully voluptuous, mixed with the modesty which characterized Venus: an agreeable smile was represented by a slight opening of the mouth; in short, this statue was considered as the most perfect work of Praxiteles." The next point is, does the Venus of Medicis correspond with this description of the Venus of Cnidus, as given by ancient authors? As almost all persons have either seen the Medician Venus, or correct representations of her, they must answer this question in the negative. The author, however, places the negative features before his readers. "The Venus of Medicis is naked as well as that of Cnidus: she also covers herself with one hand, but has the other applied to her breast, which Lucian does not notice in the statue at Cnidus: all the members of the body in the Medician Venus are perfectly well proportioned, except the head, which is somewhat small; the expression of her countenance, and the character of her eyes and mouth corresponds with what Lucian says of Venus at Cnidus: the former, like the latter, is perfectly finished in all parts; the one also, in common with the other, occupies the same rank among the ancient statues of Venus in the present age, as the Venus of Cnidus formerly did. The Venus de Medicis has undoubtedly been a work very much esteemed by the ancients, as it is said that her hair was gilded, her ears ornamented with precious jewels, and her arms with gold bracelets." Finally, that the goddess has at her side a dolphin, with little cupids, or genii, on its back, which most probably have a symbolical allusion to the particular denomination of Venus, εὐπλοΐα, which, according to Pausanias, the statue by Praxiteles actually bore.

Here the author is quite at a loss what origin to give to the Venus de Medicis; but as some medals of Cnidus, bearing a figure of Venus, have been discovered, he has ascertained the great dissimilarity between them and the figure of the Medician Venus. Another question, however, arises, whether the figures on the medals are correct representations of the statue by Praxiteles, or of the Venus of Cnidus? The only answer which can be given to this inquiry is, that the ancients were accustomed to take the best existing figures for models to the designs on their medals destined to commemorate their cities, and that the design on the medals of Cnidus corresponds with the description given by ancient authors of the Venus by Praxiteles. The proof of the genuineness of these medals rests in the inscription ΚΝΙΔΙΩΝ, which they bear. In addition to this, there are still existing four statues, which have exactly the same form, the

same character, and attitude of the goddess on the medals of Cnidus. These statues, it is concluded, are evidently copies of the original by Praxiteles; two of them are in the Clementine museum, and were described by Visconti; a third is at Villa Ludovisi; and the fourth at Villa Borghese. These statues are all larger than the Venus de Medicis: their heads are different, by the position of the hair; their bodies are less hollowed near the back, and less prominent in front: their left feet retreat less; and in general their bodies have a different movement. These statues guard themselves with their right hands, and their left holds drapery under a vase, while the Venus de Medicis covers herself with her left hand, and applies her right to her breast. It is presumed, with considerable plausibility, that they are Roman copies of the Grecian original. With respect to the expression of modesty in these two figures, M. Levezow's zeal to deprive the Medician Venus of the honour of springing from the hands of Praxiteles, leads him into hasty conclusions. The Venus of Cnidus, by Praxiteles, or at least what the author supposes to be Roman copies of her, displays, he thinks, the modesty of a virtuous woman, naked and alone, even in a place where there is no person to observe her; for this reason, she uses one hand to conceal her body, and the other to cover herself with clothes. On the contrary, the expression of modesty in the Venus de Medicis, is that of a woman who, being naked, is surprised by a curious observer, and has no other means of defence than her hands. This very trifling difference, M. Levezow appears to think sufficient to render the Medician statue unworthy of a place in a temple. But the consciousness of being observed naked, is no proof of immodesty in the latter, when her slightly downcast or evading look,* and very naturally applied arms, all demonstrate the determination to conceal herself as much as possible, on being so circumstanced, without the proximity of clothes. We cannot, therefore, agree with the author, in ascribing a superior expression of modesty to the Venus

* As to the insidious smile, or the three different passions, said to be expressed by this statue, we have examined it on all sides and points of view, without discovering them; on the contrary, the face is as perfectly that of a statue as any other piece of high-finished sculpture which we have seen. We are, therefore, warranted in concluding, that all these expressions are only phantoms in the imagination of artists. The head, and particularly the face, is certainly the worst part of the statue; but as it is generally supposed to be the work of another artist, the author has not rigorously pursued the comparison in this part.——Rev.

of Cnidus, merely because she is within reach of her clothes and the other is not. Had the artist, indeed, wished to express that inherent modesty of unvitiated females, he would not have placed them naked in such an erect attitude, but represented them rather as crouching, like rising out of the bath, than standing in the best possible position for displaying every feature of their bodies. The expression in both these celebrated figures, the Venus of Cnidus and of Medicis, is that of a female equally removed from virgin innocence and brutal depravity.

But to the objections of the Yena, or, (as it is written in the newspapers) Jena reviewer, M. Levezow more particularly replies. The reviewer endeavours to prove that it is the Venus of Medicis which is the true copy of the statue by Praxiteles, and not that represented on the medals of Cnidus. He asserts, that for *one* example of the Cnidean Venus on medals, there are *twenty* of the Medician; whence he concludes, that the latter must be a faithful copy of the original; and that, according to Pliny, the statue of Cnidus was placed in a temple entirely open, in order to be seen and admired on all sides, which exactly corresponds with the attitude of the Medician Venus, while the others are made only for niches, and to be viewed in front. This latter circumstance is an argument which M. Levezow certainly has not answered, at least he has not refuted it. His assertion, that there is as much difference between the statues resembling the Medician Venus, as between her and that of Cnidus, proves very little; especially as the former is acknowledged to be, beyond comparison, the most beautiful. He also supposes that the Venus of Cnidus, by Praxiteles, was not the only one celebrated by the ancients; that Scopas made one at Rome, which was preferred to it; and that Cephissodorus, the son of Praxiteles, was also distinguished for a statue of Venus. If the Venus of Medicis is a copy, the author thinks that it may be a copy of some of the latter. M. Levezow replies to the observation of the anonymous writer, respecting the open temple described by Pliny, in which the famous statue of Venus, by Praxiteles, was placed, in citing Lucian to prove that it was a temple with two doors, allowing the statue to be seen only on two sides. Here the professor seems to forget, that Pliny is not only an earlier, but, in every other respect, a better evidence as to the particular construction of the temple. It was Lucian's profession to ridicule every thing; it was also his particular pleasure, in the present instance, as he had been bound to a sculptor, when a youth, for which he contracted such an aversion, as remained with him during life, and consequently disposed him even to excel himself in ridiculing

every thing connected with the art. Upon the whole, we cannot consider this question, which is more curious than useful, as being yet perfectly decided. Heyne and Visconti have certainly rendered it doubtful, if they have not proved, that the Medician statue is not the same figure as that designed by Praxiteles at Cnidus; yet the description of the temple, by Pliny, and the necessity of having a statue fit to be viewed on all sides, render it equally probable, that some such figure was actually placed in it. It would, however, be injustice to the "professor of antiquities and the mechanic sciences," not to allow that considerable learning and respectable talents are displayed in this dissertation.

Essai sur l'influenca des croisades, &c.

An essay on the influence of the crusades, a work, which shared the prize on the question proposed, the 11th April, 1806, by the class of history and ancient literature of the Institute of France: "to examine what has been the influence of the crusades on the civil liberty of the people of Europe, on their civilization, and the progres of knowledge, commerce, and industry." By A. H. L. Heeren, professor of history in the university of Gottingen, member of the royal society of sciences in that city, &c. Translated from the German, by Charles Villers, correspondent of the institute of France, &c. pp. 535. 8vo. Treutel and Wurtz, Paris, 1808. Imported by Dulau, and Co.

THE self-evident importance of this subject naturally attracted our attention, while the circumstance of its being treated by a German historian, inspired a confident hope that it would abound in historical facts, and logical deductions from authentic documents, without those flowery effusions of the imagination, which we too frequently find in French writers. There is, perhaps, no other epoch in the history of the world, where the wisdom of providence, and the ignorance, and criminal folly of man, are so strikingly illustrated, as in that of the crusades. Failing completely, both in their real and professed objects, they were nevertheless productive of more positive good to society, than the people of that age were capable of conceiving. As far as we know of providence, there was nothing in the *ostensible* motives for the crusades, which was not perfectly just, and even laudable. It was avowedly wished to rescue the Holy land from the domination of infidels, and when it is remembered that those infidels had taken it by violence from its lawful owners, there could have

been but little injustice in depriving the robbers of their plunder; on the contrary, it must have been highly meritorious to have relieved the oppressed people, and restored to them their property. Had this been the sole motive of the crusades, it cannot be doubted that they would have succeeded. But the popes, who were the original authors of these warlike adventures, had other and very opposite views. The relief of an injured people, the restoration of their property, or the expulsion of heretics from the country in which the gospel was first promulgated, were objects much less interesting to the pope, than the extension of his civil and ecclesiastical power; a power which had just assumed the consistency of the most absolute and most atrocious despotism that ever entered the imagination of man. Had the crusades been successful, the denomination of the popes would have been confirmed; and, as all the great national changes which have taken place in Europe, since the promulgation of Christianity, have happened nearly in periods of five centuries, we may fairly conclude that the barbarous ignorance and idolatry of the popish church would have reigned paramount for 500 years longer. An historical view, therefore, of the origin and progress of these *crusades* must be important, if conducted with sufficient impartiality and knowledge of human nature. It was judiciously observed by Toulongeon, in his history of France since the revolution, that "two things render past events interesting, their cause and their results;" an observation strictly applicable to the present subject.

Professor Heeren, divides his inquiry into three parts, which are introduced by "general considerations on the crusades, their chronology, geography and organization." The first part embraces "policy and civil liberty," by a "sketch of the political state of Europe before the crusades in the hierarchy; in the civil order, princes, nobles and knights, inhabitants of cities and yeomanry. Of the political influence of the crusades on the hierarchy; on the civil order, princes, nobles, and knights, inhabitants of cities, or burgesses and citizens, yeomanry and peasantry." The 2nd part is devoted to "commerce and industry;" in a "sketch of the state of trade before the crusades, its general aspect, and maritime and continental commerce. Of the influence of the crusades on the trade and industry of the Europeans: on maritime commerce till the taking of Constantinople by the Latins, origin of maritime rights; and on continental commerce and industry." The 3d and last part developes "the progress of knowledge," and treats of the burning of Constantinople,

destruction of the monuments of the arts and sciences, cultivation of Greek literature, philosophy, physic, and medicine, geography, history, vernacular languages, and poetry." These topics are judiciously selected, but we regret to find the work *fourmillée* with such a sycophantic spirit towards France, that must have been disgusting, we should suppose, even to Frenchmen themselves. This meanness, evinced in a prize essay, detracts very considerably from the author's merit, as it proves a conscious fear of not succeeding by intrinsic excellence, and manifests a disposition to gain by artifice what should only be awarded to superior genius. The institute appears to have felt this truth, as it divided the prize between *M. Heeren and M. de Choiseul d'Aillecourt*, so that the public are left to conjecture whether our author's sycophancy may not have contributed, as much as his talents, to procure him *half* the honour. *M. de Choiseul* has evinced his good sense by not publishing precipitately his essay; and unless the institute has betrayed gross prejudice to their countrymen, and injustice to *M. Heeren*, we may still expect a more able work on this subject. But to return to our analysis of that before us.

Professor Heeren begins with a view of society in the nomade state, when composed of hordes of itinerant demi-savages, migrating from place to place according to the fertility of the soil, the population of the country, or the nature of its government. These movements, he justly considers as efforts towards improvement, as had the Arabs, the Moors, the Germans, and other uncivilized, but warlike hordes, remained in their forests or deserts, they must have forever continued in their rude state. The acquisition of property effectually destroys the disposition to wander, till luxury has again inspired a spirit of adventure, and avarice effects what was originally done by curiosity, enthusiasm, or necessity. The establishment of commercial intercourse gives existence to colonies, settlements, and, finally, independent states. These transmigrations, awakening a spirit of adventure and religion, produced what the author calls the "heroic times of Christianity," which terminated with the crusades. The epoch, country, and operations of the crusaders, constitute the introduction to M. Heeren's essay. Here there cannot be much novelty, and the author has only collected, in a narrower point of view, the most particular facts respecting the formation of corps of crusaders. In 1094, Peter of Ameins called the hermit, returned from a pilgrimage to the Holy land, and persuaded Pope Urban II. who then medi-

tated the means of extending his temporal authority, to raise an army for the deliverance of Palestine. In 1095, councils were held at Placenza and Clermont, for this purpose; and in the spring of 1096, the crusaders and regular soldiers set out under the orders of Godfrey of Bologne (or Bouillon), passed through Hungary and Constantinople to Thrace, where they were opposed by the Sultan of Koniah, or Icona. After several bloody contests they reached Syria, and Antioch was treacherously delivered to them in June, 1098. In this city, they were besieged by the Sultan of Bagdad; but by a pious fraud their enthusiasm was so excited, that they obtained an extraordinary victory over the Mohammedans. In the following year they reached Palestine, and the 15th July, the Holy city fell into their hands; there a Christian kingdom was founded, and Godfrey set himself on the throne, which he lived to enjoy only a few months. The fame of Godfrey's success, soon inflamed the ambition and rapacity of all the people in the west, and, it is said that not less than 260,000 men marched by Constantinople to join the crusade; they however were less fortunate, as the Sultan of Icona fell in with, and totally routed them. The Genoese, at the same time, had transported troops by sea to Syria, and in 1099, a Venetian fleet of 200 ships attacked and dispersed a fleet from Pisa on the same rout; such was the ardour and the jealous rapacity of these *holy* crusaders. From 1098 to 1146, Genoa and Venice continued to send powerful armaments by sea; mean time, the kingdom of Jerusalem was organized in civil divisions, and the country of Tripoli, and the principalities of Antioch and Edessa were added to it. The capture of Edessa, the bulwark of Jerusalem, by the Saracens, in 1142, gave the pope Eugene III. another opportunity to exercise his authority over the European states, by calling for more crusaders. Louis VII. of France, and the emperor Conrad III. took the cross; the latter, with his army, passed by the same rout as Godfrey, and, misled or deceived by the Greeks, his guides were attacked and defeated by Massoud, Sultan of Icona. Louis was more prudent, and did not venture into the interior of the country; but both returned without achieving any thing. Shortly after this a revolution took place in Egypt; the califs of the Fatimite race were deposed, and the great Saladin became king in 1171. This hero, who was equally superior in virtues and in talents to the crusaders, took Jerusalem in 1187. Such an event naturally made a strong impression in Europe, and Richard, the lion-hearted, and Philip of France, both set out for Palestine with powerful

armies. Here M. Heeren not only passes over the dastardly conduct of Philip, but even robs Richard of a part of his honour to decorate the French monarch, who virtually ran away from the Holy land, as Buonaparte did from Egypt. Richard, it cannot be concealed, took Cyprus, erected it into a kingdom, and afterwards gave it to Guy de Lusignan, titular king of Jerusalem. The author asserts that the capture of Ptolemais, or St. John of Acra, was in concert with Philip, but he cites no authority for such an assertion, and we can only conclude that this disengenuous and ungrateful Hanoverian, artfully introduces this falsehood to diminish the military glory of England, and flatter the ambition of France. After the departure of Philip, however, Richard successfully combated Saladin, and obliged him to sign a truce of ten years. Other crusaders, from the north, then engaged in this war, and expeditions from Lubeck, Bremen, and Holland, proceeded to the Holy land, till 1246. About this period the popular frenzy had considerably subsided, the curiosities seen in the east had awakened reflection, and many of the first crusaders had began to imitate those useful arts which prevailed in Syria and Egypt. St. Louis, however, raised a new force, set out for Palestine, and took Damietta in 1249. In 1250 another revolution took place in Egypt, the family of Saladin was deposed, and the Mamelukes elected a king from among themselves. This monarch took the Christian possessions of Tripoli, Tyre, and Berytus; and in 1291 Ptolemais, or Acra, the last place in the power of the Europeans, who had retained a feeble authority in Asia about 200 years, fell under the domination of the kings of Egypt. To that state it belonged till Egypt was captured by the Turks in 1517.

Such is the chronological outline of the crusades. The next point to be investigated, is what country in Europe furnished the greatest number of crusaders? This honour, or rather dishonour, the author is inclined to bestow on France, for the English people, although it cannot be denied that some English were among the first crusaders, he contends, took little part in it, till Richard the first, and even that he attributes to their connection with Normandy. The number of Italians and Germans, it appears, was so inconsiderable, that they were despised by the others. The soldiers of Godfrey of Bouillon, were chiefly French and Lorrains. But, according to *Saxo Grammaticus* (ap. Echard. Corp. Hist. Med. ævi I. p. 579,) "when the Germans, who could not well comprehend the object of such an expedition, saw all Godfrey's troops pass through their country, so many horse and foot, and such hordes

of peasants, women and children, they began to mock them as fools actuated by some unheard-of madness, in quitting their country to run after imaginary riches in the midst of certain perils, and renouncing their own property to seek that of foreigners." On this occasion the author compliments the Germans on their thoughtful character, and corrects the historians who have represented them as crusaders. Yet the four principal nations in the crusades were France (including Flanders and Lorrain) Germany, Italy, and England; Hungary Spain, and the northern states, took little part in them. The Italians, indeed, of that age, like the present, are accused of being solely actuated by the love of gain, and their crusaders contained very few nobles or knights, but chiefly the *burgeoisc.* The Greeks, who first wished for assistance against the Saracens, became passive in the business, no doubt from perceiving what was the predominant principle of the crusaders, and that it was their own ambition and avarice, which they designed to gratify, and not support the cause of Christianity. M. Heeren also gives a general sketch of the respective armed powers, that is of the country of the Saracens, and the organization of the crusaders. For the latter he is partly indebted to the *Alexiade* of the Princess Anne de Comnena. To the *Esprit des Croisades* by Mailly, he is also indebted for a view of the political state of Europe at the commencement of the crusades. These adventurers have very appositely, and, it appears, deservedly, been characterized as free-booters; but their conduct in Palestine proves them to have been lawless banditti, as savagely cruel as they were rapacious.

(To be continued.)

Dissertazione intorno ai Viaggi e scoperte settentrionali, &c.

A dissertation on the voyages and northern discoveries of the brothers, Nicholas and Anthony Zeno. By D. Placido Zurla, Benedictine Camaldolensean. Pp. 144, 8vo. Venice, 1808. Imported by Dulau and Co. London.

Il Mappamundo di fra Mauro camaldolese, &c.

A general map, by Friar Mauro of the Camaldule order, described and illustrated by D. Placido Zurla, of the same order. Pp 163. folio. Venice.

The Venetians were certainly among the first navigators, who properly deserve the name, and Signor Zurla has done an act of justice to his compatriots, in thus bringing forward

a detailed account of the voyages and discoveries of these adventurous brothers, N. and A. Zeno. After mentioning several distinguished voyagers, natives of Venice, he proceeds to give a memoir of the life of these brothers, who set out on their adventures in 1381, just when their brother Charles the Great had obtained a decided victory over the Genoese. Nicholas directed his course to the north of Europe, and landed about the middle of Friezland, where he was most hospitably entertained by Zichmi, prince of the island. After traversing that island, Nicholas, who left Venice first, wrote to his brother Anthony his success, and invited him to follow him, which he did. These navigators then bent their course along the north sea, touched at Greenland, and pursued their voyage to the northern shores of the new world, a century before Columbus. On returning, Nicholas died in Friezland, and a narrative of their voyage, including a description of Norway, life of Nicholas and Zichmi, was drawn up by Anthony. Nicholas Zeno, a descendant of the navigators, having destroyed many of their papers when a boy, afterwards collected the remainder with great care, and published them in 1558, under the title of "Dello scoprimento dell' isole Frislanda, Eslanda, Engrovelanda, Estotilanda, Icaria, fatto sotto il polo artico da due fratelli Zeni, con un disegno particolare di tutte le dette parte di tramontana da lor scoperte," with the "commentari del Viaggio in Persia di M. Caterino Zeno." This map and narrative of their adventures are highly curious and interesting, as displaying something of the manners and customs of the northern people at so early a period.

Signor Zurla's description of the Camaldulensean Friar Mauro's map appeared before the preceding work, and the researches required to accomplish this publication, no doubt, added to the author's ability to illustrate the works of other Venetian geographers. This celebrated map is enlumined in the style of the MSS. of the 14th century, the outline is elliptic, and the margin is ornamented with numerous figures, relating to mythology, history, physics, and natural history, with explanatory notes; the whole of which were finished before the author's death in 1459. The map contains the three parts of the world then known, Europe, Asia, and Africa; on the two latter countries the friar's notes are highly interesting, as he proves himself perfectly acquainted with the writings of the ancient geographers. Ramusio contended that this map is an imitation of Catai's maps, executed by the orders of the great Chan, according to Marcus Paolo. The author, however, satisfactorily shews, that it is the

production of Mauro, of Venice, a lay father (whether he was ever ordained is not known) in the Camaldolensean monastery of St. Michael, near the island of Murano, in that city. In 1459 he executed a planisphere for Alphonsus V. king of Portugal. In this map he treats of the conquest of the island of Diab, by the king of Abyssinia, in 1430, of the voyage of Peter Querini to Norway, in 1431; the red and green capes, discovered by the Portuguese in 1454, and so named in 1456, whence we may conclude that it was finished between 1457 and 1459. In the monastery is preserved a medal with the following inscription "*Frater Maurus S. Michaelis Moranensis de Venetiis ordinis Camaldulensis Chosmographus incomparabilis.*" Signor Zurla has added plates containing the characters and signs used by the author to designate the terrestrial paradise, Jerusalem, a royal tomb, city of Samarcand, a ship, mountains, &c. with a cosmographical and planetary system of that time. To the students of ancient geography these works will be highly important; to the merely curious interesting.

Discours sur les Progres des Sciences, Lettres et Arts, &c.

Discourses on the Progress of the Sciences, Literature, and the Arts, since 1789 *to the present day; or a retrospect, (compte rendu) by the Institute of France to his Majesty the Emperor and King. With notes on the philosophers cited in the report, and a critical catalogue of their works, in which mention is made of those published in Holland during the same period, and on the same subjects.* Pp. 434, 8vo. Immerzeel and Co. Holland, 1809. Imported by Dulau and Co. London.

WE could not help pitying the French philosophers on taking up this work. They were called upon in a most precipitate and foolish manner, by Buonaparté, to give him instantly an account of the progress of the arts and sciences since the revolution; they *must obey*, and *flatter* him in a discourse on this subject addressed to him *in council!* Never, certainly, were vanity and folly so glaring in any tyrant, and never were men of enlightened and liberal minds so embarrassed. They felt their embarrassment, but they obeyed and executed their ungracious and absurd task with all their national fluency and address. The more ingenious and philosophical members of the institute, wished such effusions to pass to oblivion, and they consequently appeared in none of their philosophical journals, but solely in

the official government paper, the *Moniteur*. A Dutch physician, however, a Dr. J. L. Kesteloot, of the Hague, has thought proper to make a volume of the following discourses addressed to Buonaparté, as they appeared in the *Moniteur*, and has added a great number of notes, chiefly titles of the author's works alluded to, and the dates of their publications. The deputation of the Institute from the class of physical and mathematical sciences, consisted of Bougainville, president; Tenon, vice-president; Delambre and Cuvier, secretaries; Lagrange, Monge, Messier, Fleurieu, Charles, Berthollet, Hauy, Lamarck, Thouin, Lacepede, and Dessessarts; Fourcroy, we suppose, is out of favour. Bougainville very truly tells Buonaparté that he owes the honor of being president to his age, and says something about heroes. He is followed by Delambre's sketch of the mathematical sciences and astronomy, including geography and voyages. Cuvier, the industrious and minute Cuvier, undertakes the physical sciences, embracing experimental philosophy, chemistry, mineralogy, physiology, anatomy, zoology, agriculture, and the science of vegetation, very briefly sketched without order or method. Buonaparté's answer to Cuvier is remarkable, and fully proves that the tyrant himself is conscious of the truth now very generally believed in France, and extending to this country, that the arts and sciences are decaying under his iron domination, and that the human mind can excel in those branches only where there is civil liberty.

"I have wished, said Buonaparté, to hear you on the progress of the human mind in these latter times, in order that what you have to say to me should be known to all nations, and silence those *detractors* of our age, who in seeking to make the human mind retrogade, appear to have no other object than to extinguish it. I wished to know what remained for me to do, to encourage your labours, and console me for being no longer able to concur otherwise to their success. The good of *my* people, and the glory of *my* throne, are equally interested in the prosperity of the sciences. *My* minister of the interior will report to me all your wishes: you may always reckon on the effects of *my* protection."

A deputation from the class of history and ancient literature then paid their devoirs to the sultan. It consisted of Levesque, president; Boissy d'Anglas (!!), vice-president, Dacier, perpetual secretary; Silvestre de Sacy, Visconti, Pastoret, Gosselin, Degerando, Brial, Sainte-Croix, Dutheil, and Ameilhon, who were presented at the bar of the council, by the minister. For the honour of the sciences we are pleased to find that the naturalists did not degrade themselves like the venal votaries of

polite literature, as the former expressed no wish of commemorating their present act, while the latter, in the false and puerile address of Levesque, express their *vœu* that the day should be "immortalized by a medal!" Dacier followed Levesque in a view of the progress of history, in which there were almost as many falsehoods as sentences: his discourse, however, had very little reference to the subject, and contained no accounts of any important historical works *since* the revolution. Buonaparté answered him also by promises of protection; after which a third deputation from the class of literature and polite learning was introduced. It consisted of Chenier, president; Volney, vice-president; Suard, perpetual secretary, and Morellet, Boufflers, *Bernardin de St. Pierre*, Andrieux, Arnault, Villars, Cailhava, Domergue, Lacretelle, Laujon, Raynouard, and Picard. Chenier was here the sole orator, and his discourse was certainly more to the point than any of his predecessors. The subject, indeed, was favorable, as the multitude of writers in polite literature enabled him to *puff* (the term is here very apposite in every sense) his countrymen in this department. The orator having to speak of Frenchmen only, his indiscriminate praise is innoxious. Buonaparté replied, "if the French is become an universal language, it is to the men of talents who have sat, or are sitting among you, that it is owing. I attach importance to the success of your labours; they lead to enlighten *my* people, and are necessary to the glory of *my* crown. I have heard with satisfaction the account which you have just given me; you may count on *my* protection."

The fourth part is a "discourse on the progress of the fine arts, by a dèputation of that class, consisting of Bervic, president; Vincent, vice-president: J. Lebreton, perpetual secretary: Vien, senator; and Moitte, Heurtier, Gossec, Jeuffroy, Grandmesnil, Visconti, Dufourny, Peyre and Chaudet. President Bervic exceeds all his predecessors in flattery and national vanity in a very short address, acknowledging the grandeur of the conception in the imperial *decree* for presenting a state of the arts, defending French talents against their supposed detractors, and roundly asserting that France is the *first* nation in *every* thing. Secretary Lebreton follows; but he ingeniously contrives to say as much of Italian and other foreign artists as of the French, and endeavours to make it appear as if all their merit was owing to France, and this too at a time long prior to the period limited for consideration. M. Lebreton asserts, that a Frenchman and an Italian (Vivarez and Barthollozzi) taught the English to engrave; that before their arrival we had only John Smith, who engraved, he says, in the black style.

It is, however, admitted, that we patronised these strangers most liberally, and that consequently our engravers became more celebrated than those of France before the revolution. In this there is much error. Our style of engraving is not borrowed either from France or Italy; and we are sorry to acknowledge, that notwithstanding the unequalled patronage of engravers in this country, they do not yet excel those of France, especially in what the French very properly call *taille-douce*. The dotted and line styles, indeed, have attained greater perfection in England than in France. The orator, however, concludes by requiring Buonaparté to enlarge and endow the schools of painting, architecture, and sculpture, which have remained the same since the days of Colbert, to give them a new administration, and increase their finances. His answer, however, left them little hope of their wishes being gratified. "Athens and Rome," he observes, coldly and tastelessly, "are still celebrated for their success in the arts: Italy, the people of which are dear to me, for so many reasons, has first distinguished itself among the modern nations. I have it at heart to see the French artists efface the glory of Athens and Italy; it is for you to realize such pleasing hopes; *you may count on my protection!*" We have now to notice Dr. Kesteloot's notes to these discourses; they form nearly two-thirds of the volume, and although but indifferently executed, are yet the most interesting part of it.

The author's ignorance of the English language and philosophy, so unusual among his well-educated countrymen, sufficiently proves his political prejudices, as well as his superficial acquirements, even had he not written so servile and parasitic a preface. His inability, therefore, added to his disposition, accounts for his very imperfect statement of the writings of the English philosophers. An idea of the value of this work, and of its accuracy and impartiality, may be formed from the circumstance, that, although expressly treating of the discoveries and improvemenss of the last twenty years only, we do not find the names of Hatchett (except in mentioning Colombium) and Knight, nor Robison and Hutton. We are pleased, however, to find a brief notice of the philosophers who are known by the appellation of the Dutch chemists; their names are Deiman, Bondt, Lauwerenburg, Nieuwland, Paest van Troostwyk, and Vrolik. Their works have appeared in Dutch and French, (*Natuur-scheikundige Verhandelingen*, and *Recherches Physico-chemiques*) in three vols. 8vo. in 1799. They triumphed in their controversy with Wiegleb on the decomposition of water, with Gottling on the combustion of phosphorus in azotic gas, and with Girtanner on the composition of azote, &c. To their

researches we owe the discovery of olefiant gas, and some important knowledge of the influence of mercury in vegetation; facts respecting carbonated hydrogen gas, and the combination of nitrous acid with the alkalies. Messrs. Paest van Troostwyk and Vrolik are the only surviving members. Their chief, Dr. Deiman, died in Jan. 1808, aged 64. This philosopher was one of those virtuous and enlightened physicians who saw and avoided the pestiferous effects of drugs on the animal economy; and although distinguished for his medical skill, and physician to the chief members of the state, he seldom permitted the use of drugs. Among the chemists who were not members of this Dutch society, are Brugmans, Driessen, and Stipriaan-Luiscius. Van Meerten and Dr. Craanen have just published some memoirs in chemistry, applied to the arts. Dr. Kesteloot has also enumerated the principal works of several other Dutch philosophers, with whom his readers will not be dissatisfied to be better acquainted.

As the volume before us contains the Editor's notes only to the first part, or the discourses of the first class of the Institute on the mathematical and physical sciences, we must defer our remarks on the effusions of the other three, till we are favoured with Dr. K.'s concluding volume. At present, however, we can assure the reader, who wishes to be acquainted with the French publications on the different sciences, that this volume, although contemptible, when considered as a history of the progress of the human mind throughout the civilized world, during the last twenty years, is yet highly worthy of being attentively perused.

MISCELLANEOUS LITERATURE.

Descrizione delle Feste celebrate in Venezia, &c.

Description of the Feasts celebrated in Venice, on the Arrival of his imperial and royal Majesty, Napoleon the Great, Emperor of the French, King of Italy, Protector of the Confederation of the Rhine. Published by the Abbot Morelli, Librarian to the King. pp. 32, 4to. Picotti, Venice, 1808.

WE notice this tract, which was brought to this country as a monument of the folly and meanness of people, pretended civilized, merely on account of an approaching festival in this country, more worthy of being honoured by the efforts of genius and art. The Venetians like pictures, and these ceremonies would have been as fleeting as the

impressions of the drama, had not the author described them with spirit, and represented the principal scenes on plates. Such ridiculous and expensive exhibitions we wish not to see imitated in England, but would rather see attempts made to furnish the public with some songs, to rival "God save the King" and "Rule Britannia," to inspire a true spirit of independence, attachment to the constitution, and reverence for English liberty; something that would make a lasting impression on the minds of the people, at once justly respectful to the sovereign, and at the same time establishing the solemn truth, that Englishmen always have been the most virtuous and most free people, and that they always will continue so.

L'Antiquité devoilèe, au moyen dè la Genese, &c.

Antiquity unveiled, by means of the Genesis, Origin and Source of Mythology, and of all religious Worship. Pp. 128, 8vo. Le Normant, Paris. Imported by Dulau and Co. London.

A tolerable Essay, which, perhaps, may induce some person of more learning and talents to consider the subject. It is unquestionably more rational to date all worship from Genesis, than from any reverence to the sun; and in this manner the religionist might easily triumph over the atheist and infidel.

Poesies Nationales, &c.

National Poetry. By C. J. L. D. Avrigni, Officer of Administration. 8vo. Dentu, Paris, 1808.

IF any Frenchmen, but place-hunting parasites, can be entertained with these *national* poems, we do not envy them their taste or feelings, although the author (a native of Martinique) is not altogether devoid of talent.

Le Guide des Peres de Famille & des Instituteurs, &c.

A Guide to Fathers of Families and Teachers; a work in which the physical, intellectual, and moral education of children of the first and second age, is copiously and methodically treated. To which are added Maxims, proper to direct the heart to religion, good morals, and virtue. By the Abbé Germain, priest of the Diocese of Meaux, and graduate of the ancient University of Paris. Pp. 464, 8vo. 12s. Cerioux, Paris, 1809. Imported by Dulau and Co. London.

The Abbé Germain appears to be a very good man, notwithstanding his fulsome dedication to the wretch, Cambaceres, now called "Prince Arch-Chancellor of the empire, Duke of Parma," &c. He has collected together some of the most judicious directions of Rollin, Fenelon, Rousseau, Quintillian, and others, and disposed them under proper heads in one volume, including directions for the education of youth, in the widest acceptation of the term, that is "the art of

forming the man so, as to make him as happy and as useful to society, as it is consistent with his nature." His leading principle is taken from an observation of Fenelon, that "when corruption has extended itself to the multitude, there is only one mean of restoring good morals, that is, to apply ourselves to the education of children." This admirable truth has induced M. Germain to compile this guide, which, although containing little originality, and displaying more goodness of heart, than profundity of intellect, is yet well worthy the perusal of parents and teachers of youth, especially as the author attempts to teach the culture both of the body and of the mind.

Histoire Nouvelle, et Contes Moraux, &c.

Novels and Moral Tales, containing Bettina; Clara, or suitable marriages; Lucy, or the Error of a Moment, virtuous through life; Gustavus, or the birth-day anniversary; Poor Sara; the courtiers (espousers); Leonia, or the Heroine of Conjugal Love; the Man of Principle; and Victorine d'Olmond, or the Double Marriage. By M. de Sevelinges, translator of Werter. Pp. 349, 12mo. 6s. Dentu, Paris, 1809. Imported by Dulau and Co.

The author wisely disclaims all pretensions to a code of morality, and only seeks to amuse innocently, in which we think he has been tolerably successful, although he is shamefully ignorant of the manners and style of writing of foreign countries. His tales, however, are sufficiently interesting, generally told in a neat manner, and many have a good moral tendency. English and Spanish characters are his principal topics, but he is not so well acquainted with either as Madam de Stael. The author displays some knowledge of human nature, is free from affectation, and seldom offends by extravagance. These tales originally appeared in the *Mercure de France*, and the approbation which they received in that journal, induced the author to collect them into a modest volume.

Fabulas Literarias, por Don Thomas de Yriarte. Nueva edicion, corregida par Don Augustin Luis Josse, quien le anadió una traduccion Inglesa, en órden alfabetico, de las voces, idiomas, &c. de mas ardua inteligencia.

Literary Fables, by Don T. Yriarte, &c. Pp. 188, small 8vo. 7s. The Editor, Broad-street, and Dulau and Co. 1809.

This is the first of Senor Josse's works which we have been so fortunate as to meet with, and we rejoice to find it less barbarous than most of the other Spanish publications to which the circumstances of the times have given a momentary existence. It is certainly much more correct than the Spanish translations from Florian, which issued from the press of R. Juigné, and so far it is creditable to the talents and industry of the editor. The title, however, professes somewhat more than is performed; we do not see with what propriety a brief vocabu-

lary can be called an English translation, (*traduccion Inglesa.*) We also doubt the propriety of many of his definitions; for instance, "*alimana*, a beast," if really a word of *mas ardua inteligencia*, would be better rendered a "destructive or wild animal," as the fox, wild cat, &c.; "*Chochear*, to prate," should have been "to dote:" "Geringonza," is a typographical error for *gerigonza*; "*Gitano*" is badly rendered "a sly, artful fellow," as every person of that description is not a *gitano*, who is a travelling *fraudulent* dealer, mostly in cattle. The corrections and additions by the way, made at the end, are very unfortunately entitled "errata," in the singular, instead of the plural *erratas*. "*Lozano*, green," conveys a totally false idea, it does not mean green, a colour, as here stated, but the rich foliage of trees, plants, and flowers. It is true, some of the French dictionaries render it by *vert*, which may have misled the author. In a metaphorical sense it implies gay, festive; but what the Spanish Academicians have represented in Latin by the terms *luxuriosus, frondosus*, can never be called simply *green* in English. There are many more errors in this little vocabulary, but we do not think it of sufficient consequence to merit farther attention, and only recommend the author to revise it carefully. This is the more necessary, as he tells Miss Augusta Crofton, in his dedication, that this is a *most correct* (CASTIGADISIMA) edition. Here, however, as we are speaking of the dedication, we must be permitted to doubt the propriety of using the English term *honorable* in a Spanish address. The Spanish phraseology, *muy ilustre, excelentisimo*, &c. would not be so disgusting to the taste of Spaniards. The word *honarable* is printed, by mistake we suppose, for honorable. The author tells us, in plain English, that he is a "professor of the French and Spanish languages," "author of a Spanish grammar," &c. which we have not seen. Now if Dona Augusta Crofton were a governess, or a teacher like himself, Don Augustin Luis Josse's dedication would be very happily conceived; or if he aspired to her hand, it is sufficiently correct and decorous; but if the honourable Miss Crofton be a lady whom the author has only had the honor of teaching some French and Spanish, we think Senor Josse might have had the modesty to withhold the *Don* from his name, and not just so directly placed himself on an *equality* with his pupil. He ought to know that the different ranks of society are to be respected as well as the rules of grammar.

In making these remarks, Senor Josse, or *Don* Augustin, (should he prefer the latter) will perceive that they are not dictated either by prejudice, or (to use a familiar phrase) a disposition to cavil. It is our duty to the public to point out the errors and misconceptions of authors, and we expect that the editor of these fables will profit by our brief observations. It is no indifferent compliment to his well meant labours, to say, that his edition of Yriarte's fables, a work which, containing such a great variety of Spanish versification, will always be acceptable to the students of the Castilian language, is more correctly printed than any other London edition of a Spanish volume which we have lately seen. We recommend it as worthy a place in every library containing Spanish books.

REVIEWERS REVIEWED.

An Apology for the Edinburgh Review.

(*Concluded from page* 437.)

But I will not bottom my apology upon such narrow and contemptible grounds. I will boldly speak out at once, and proclaim that if, occasionally, there be somewhat of daring and "rash assertion" in the Edinburgh Review, there is yet no more of it than is duly authorized by its just assumption of all the critical acumen of the realm. And I will further venture to add, that "the age is a good age, or a bad age,"* according as it applauds or neglects, not that "most learned, most arrogant, and most absurd, work,"† the "*Divine legation of Moses*," which "hundreds might have put together,"‡ and which nobody now cares about; but the EDINBURGH REVIEW, which "no man living, probably, could have written,"§ and which every body must be enraptured with who admires "great force of conception, great spirit and animation of expression, great humour, great powers of description, great pathos, great discernment of character,"‖ together with "spirit and originality in almost every thing that is said, and, in every thing that is said well, a charming facility which gives a grace even to occasional rudeness."¶ Every other periodical production you may peruse with as much *ennui* as you will. You may read and dose, and dose, and read again. But it is not so, let me tell you, with the Edinburgh Review; you see there one vast field of intense thought throughout, where attention is rivetted, and mental exercitation in vain endeavours to find relief. It is not, take me up or lay me down as you please, but take me up and lay me down *if you can*. The stream of intellect flows on clear, full, and deep. The ample page 'rich with the spoils of time' is unfolded, and we are made philosophers and politicians of the first water, as it were, in spite of ourselves. We feel the fire of their blood in our veins; their enthusiasm thrills through our very frame; their patriotic ardour pervades our bosoms; their deep paintings of public wrongs inflame us to madness; undauntedly 'snatching the balance and the rod.' We form their plans, fight their battles, wield their thunders, dart their lightnings; and the whole Universe bows to the potency of our energies, until, at length, so overpowering is the sublime frenzy, we rise from the perusal of the Edinburgh Review as something more than mortal, and almost fancy we could sit down and write a number of that divine work ourselves. Nay, it is well, if even sleep puts an end to the extravagance of our admiration; for as the Persian Monarch was heard to cry out, three times, in the dead of night, "I have got Themistocles;" so it is odds, but we may be caught, by and by, in the midst of an alarming dream, vociferating, with transport, 'I have digested the Edinburgh Review!'

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* Edinburgh Review, No. 26. 355. † Ibid. No. 26. 346.
‡ Ibid. No. 25. 117. § Ibid. ‖ Ibid. No. 26. 255. ¶ Ibid.

And must minds of such high bearing be called upon to give a reason for every trifling departure from the stale, common walks of literature? Surely, if "at the sound of a fiddle, away rush secretary, president, and committee, to clap the cotillion into the Compter," * our Reviewers may be permitted to anatomize the pestiferous productions of the day without all this fulsome cant about their severity, their pertness, and their indecorous presumption. Besides, it is not that they wish to carry things with a high hand, or so frequently to "produce themselves in person" † were there aught in their author worth producing. But, as a feast of reason is to be furnished out some how or other, they must even have recourse to their own larder of its poor marketing abroad. Any thing is better than yesterday's dinner dressed over again.

I suspect, however, that the revilers of the Edinburgh Reviewers are upon a wrong scent. It is no such thing as undue confidence, the *eris mihi magnus Apollo*, that possesses them,---it is a mere seizure of the moment for animated representation. Gradual, indeed, at first, rises their "stirrings of ambition," ‡ like the "blind groping of Homer's Cyclops round the walls of his cave;" § but it is soon followed by a fearless daring of "great and original genius, a strong divinity of soul, a decided and irresistible vocation to glory;" ||— Gemit impositis incudibus Ætna, and presently the whole storm of sublime invective follows. Woe, then, to that unlucky wight who happens to fall within the dreaded vortex of their fury; for though you may, indeed, as antique love records, cut a man through the middle, and join him together again, yet no *balsam of sierabrass* will ever more, alas! set that work upon its legs that has been branded by the *veto* of their hang, draw, and quarter criticisms. You may down with all cravings and ravings after notoriety, I assure you; for if the Delphian oracle be unpropitious, the Temple of Fame becomes a mere castle in the air.

Believe me, the Edinburgh Reviewers are not such converts to the fashion of their country as to carry about with them, wherever they go, the mark of North of the Tweed, and *boo* themselves into favour where they can command a passage, sword in hand. These little arts they leave to little men; and if they, at times, do assume somewhat more consequence than may seem strictly to become them, a few dignified airs may, peradventure, be pardoned to the only rational critics since the days of Longinus. Men of mighty powers, who, without "revolting arrogance," ¶ without "offensive coarseness," ** without "controversial invective," †† are endeavouring to sink the price of Hellebore, and forbidding "Bishops to doze in their mitres," §§ must not be thwarted in their useful designs by the groundless alarms of Antijacobin hypocondriacs.

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* Edinburgh Review, No. 26. 341. † Ibid. No. 23. 212.
‡ Ibid. No. 26. 256. § Ibid. || Ibid. No. 26. 250.
¶ Ibid. No. 26. 350. ** Ibid. †† Ibid.
§§ Ibid. No. 26. 346.

As to the severity of the Edinburgh Review, which our adversaries seem to make the *ne plus ultra* of their criminations, it is not, perhaps, irrelevant to observe *a priori*, that a charge of this kind comes with a very ill grace from such as are determined to carp at every thing they meet with, and who would even decipher the spots in the sun, if it did not blink them to look on it. How can they, with any consistency, censure the asperity of others, who shew, by these ill-natured propensities, how little inclination they have to renounce asperity themselves.

But it is idle to prate of severity.---Pray who, now-a-days, reads any of your wishy-washy, milk and water trumpery? We live in an age of passion and appetite; for a thing to go down, it must be well seasoned.---And as Horace justly observes, on another occasion,

Si——— sine Amore, jocisque
Nil est jucundum, vivas in Amore jocisque.

So if it be the taste of the times that "every period be concluded with a lash,"* why we must even submit to it. The Edinburgh cooks pretty well know what dishes will best suit their own ordinary. They must have a tough, roughish food for the sharp air of the North. Calm and dispassionate criticisms only agree with your squeamish stomachs. To ensure solid beef and pudding, they must cut and slash away, with might and main, to the very end of the chapter.

Ought it, further, to escape recollection, that, having frequently vain and pompous gentry to deal with, it becomes necessary to make use of proportionate means. Bedlam is not the only department in which human beings occasionally fancy themselves Kings and Queens, the *Naviget Anticyram* is of more universal application. A little seasonable castigation, therefore, serves to keep down the literary mania; and, indeed, I see not how severity can be avoided with certain moon-struck writers, unless, as an eminent wit observes, "you bate them the circumstances of method, and style, and grammar, and invention."† Were it not for these well-timed corrections, we should have the Archdeacon of Wilts fancying himself an historian, and Warburton setting up for an orthodox divine. Nay, I should not be suprized if, some of these days, the Reverend Julius Hutcheson were to make pretensions to loyalty, and the very Chancellor of the Exchequer to put in his claim for common sense. These roisterers are to be held at arm's length only by the dread of their critical whip. Too high fed in the South, we want a little wholesome humiliation; and if sack-cloth and ashes, and a good sweating into the bargain, will bring us to our senses, I know of no better doctors to sweeten such a corruption of humours than the Edinburgh Reviewers.---Would you have them, by a whining methodistical clemency, to "render absurdity eternal, and ignorance indestructible?"§ Like Kings and Princes of this lower world, they 'are not a terror to good works, but to the evil.'---Bene merenti, bene profuerit—male merenti, par erit.

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* Edinburgh Review. † Swift. § Edin. Review, No. 26. 338.

As for those who are so nervous that, though they can find courage to write, they yet want courage to hear what is said of their writings, and who, therefore, do 'exceedingly fear and tremble' when the eagles of St. Kilda claw hold of their half-fledged progeny; truly, the best advice I can give these poor souls will, I doubt, be wisdom thrown away. They had better sing some sweet lullaby to their senses till the storm blows over them; or if they have a mind to risk the experiment, and to try whether Cerberus can be coaxed to open his mouth for a sop, there is no law, that I know of, against it. Genius certainly has its "dispensing power,"* and, indeed, it must be confessed, some countenance has been given, by sagacious philosophers, to secret presumptions of this nature; for if you recollect "Lord Peter's bulls, that were sometimes set a roaring to fright naughty boys, would belch, and spit, and snivel, out fire, and keep up a perpetual coil till you flung them a bit of gold; but then—Pulveris exigui jactu—they would grow calm and quiet as lambs."†

Now, though I would not be understood to compare our Caledonian sages with these outrageous animals, it is yet, perhaps, no unreasonable conjecture that, *Ceteris paribus*, an author's tears would, at least, go as far with them as his reproaches. For though men of stupendous intellect, they are yet, fortunately for humanity, "of like passions" with the rest of their race. It is very probable, therefore, that they might be susceptible of pity for his sufferings, when they would not care the cracking of a louse about his rage. After all, however, it must be allowed to be a very delicate point; and whether we had better appease them by garlands and sacrifices, or pluck up a spirit, and boldly bid them kiss our —— at once, I leave to the determination of the learned.

As to the notion that the Edinburgh Reviewers are too fastidious, and that they wantonly condemn what all the world has conspired to applaud; this is rather, as I take it, a feather in their cap, than any slur upon their judgment; for who does not instantly discover that peculiar delicacy of perception is, in fact, their greatest commendation, and one of their strongest claims upon popular applause.—Plus esse in uno sæpe, quam in turba boni. What, go with the beau monde, and admire "*Cœlebs in search of a Wife*," because every body reads it, and affects to be in raptures with it? We might as well dress up fashion in a puritanical grogram at once, and send her out as a companion for piety in pattens. It is recorded of Milton, that "of his praise he was very frugal; as he set its value high, and considered his mention of a name as a security against the waste of time, and a certain preservative from oblivion"§ And who, pray, more entitled than our sage divan to imitate so illustrious an example; they who have already placed *Marmion* among the constellations, and (as I am informed) have dismissed poor Cœlebs, with a cap and bells, to the *Tabernacle*? They must suffer their staid reason to be taken

* Edinburgh Review, No. 26. 253. † Swift's Tale of a Tub.
§ Johnson's Life of Milton.

captive at a glance. To what pitch might not that "effeminate licence of tongue,"* which they justly consider as so "ominous an appearance,"† in process of time, arrive at, were they to relax from their severity and admit all to be gold that glitters. No, no; the Edinburgh Reviewers know their business better,--- *Nil admirari*, is, luckily for polite literature, the foundation of their standard of taste; I trust, where the "Muses nine and songs divine" are concerned, they will not abate one jot of it, except on the favourite ground of your staunch critic of antiquity.

Qui redit ad fastos, et virtutem æstimat annis,
Miraturque nihil, nisi quod Libitina sacravit.‡

Proceed then, O illustrious progeny of the Minister of Palmira!--- Proceed undauntedly in your career of glory! Be harsh, be bold, be fastidious, as may best comport with the dignity of your doings.--- Fortius utere loris. "Indulge yourselves in severe reflection,"§ and never mind accidentally "running foul of some of your own sentences."‖ The elegant architecture of Greece may do very well for your soft Italian scenery; but in wild and barbarous regions, we must have strong Gothic buildings that shall set time and tempests at defiance.¶ You are entrusted with the preservation of literature. See that the commonwealth take no harm. Be alive to its best interests; dive into the very soul of an author; analyze his meaning to the quick, and tell us all he says, and all he thinks. Play Peter Aretin among the nobles of the land, use 'great swelling words,' and be not 'afraid to speak evil of dignities;' a fig for names of reputation,--- the higher your game, the nobler your sport. Strip off the false glare of meretricious ornament, and produce us the Iliad, compressed into a nutshell; cry havoc amid the trembling heroes of the Dunciad; doom to obscurity the petty popular productions of the Thames; and and let no sound be heard throughout the unbounded extent of your dominions, but "Tweed's ceaseless plash."** Thus, as the glory of Euripides had all Greece for a monument, shall all Scotland celebrate that production—that *monstrum sine vitio*, as one might almost term it, which, defying the *Index Expurgatorius* of a bigotted Antijacobin Junto, is destined to establish its fame on the plaudits of the universe.

Having thus, I trust, demolished this cordon of objections, it will be a task of less difficulty to invalidate a slight one that remains, and which may well create surprize to the general reader, viz. the *grammatical improprieties* of the Edinburgh Review; for this I take to be the main drift of the censure, that its articles are, some of them, written in "a rambling, scrambling manner."†† How, in the name of wonder, such an objection could enter their heads, I cannot conceive; for the temerity of such a charge must be abundantly evident.

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* Edinburgh Review. † Ibid. ‡ Hor. Ep. ad. August.
§ Edinburgh Review. ‖ Ibid. ¶ Kaim's Elements of Criticism.
** Edinburgh Review. †† Antijacobin Review.

But, I suppose, having once passed the Rubicon, they desperately attack, at random, every thing they fall in with. I'll "turn the rogues' jackets for them," however, before I have done with them.

That the Edinburgh Reviewers, though "as little open as most men to minute criticism," * may yet occasionally offend against the *technica* of grammar is very possible; but they have themselves advanced no despicable apology for these accidental deviations, in a passage, to which I cannot immediately refer, but which made a strong impression on my mind, when I read it. And, speaking of the supposed necessity, or even desirableness of accuracy of language upon all occasions, it is, if I recollect, an opinion of a celebrated philosopher, that "a man cannot even give a more certain mark of the narrowness of his mind, and of the little progress he has made in true science, than to shew that this business (of grammar) is of much moment with him." ‡ Genius, therefore, you see, is not expected to be minutely correct. An understanding, formed like the Stagirite's, "to look all nature through," and to lead the benighted soul, *Ex umbra in Solem*, must not have its chain of profound speculations broken in upon by these pedantic desiderata. Who would dream of fettering reasonings, that are intended to emancipate man from the superstitions of childhood, and to revolutionize the world of mind, by a ridiculous attention to such scholastic trifles? A pretty thing truly, to pretend to curb their "visions of philosophy," § and to call them off from "the magical effusions of an inflamed fancy," ‖ by reminding them of the connection between nouns, pronouns, verbs, and participles!

Not, however, to shelter our Reviewers under arguments of this general nature, and thus tacitly to allow the validity of a charge altogether as fabulous as the existence of the Riphæan mountains; I will boldly dare the enemy in the open field at once, and render "confusion worse confounded," by proving, to the satisfaction of every reader of true taste, that, so far from being either awkward in its collocations, or uncouth in its phraseology, the language of the Edinburgh Review is really "of the purest metal, and marked with the finest die;" ¶ that it abounds, in every page, with all that "constitutes strength of writing, and stamps the character of vigour upon every syllable;" ** that you find in it no babyish interjections," no "puling expletives," no "stuff about dancing, daffodils, and sister Emelines," †† no "accumulation of hyperbolical expressions which shew the determinatioon to be impressive without the power;" §§ but that, partaking of the subject and sentiment, it becomes in their hands a dignified vehicle of thought, and even the more noble for its graceful "neglect of rhetorical accuracy." ‖‖

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* Edinburgh Review, No. 23. 191.

‡ Priestley's Grammar. § Edinburgh Review, No. 25. 137.

‖ Ibid. ¶ Ibid. No. 26. 274. 255. 276. 255. ** Ibid.

†† Ibid. §§ Ibid. ‖‖ Ibid. No. 24. 355.

To be sure they are not, like some authors we could mention, such haberdashers of points and particles, as to be constantly upon the rack about the propriety of their phraseology, "beating their foreheads, and boring their noses for rage, that they cannot come to a resolution whether they shall write face or visage, jail or gaol, cony or rabbit." * On the contrary, they fall naturally into all the graces of speech, and have an innate sense of whatever is elegant and becoming; so that it may safely be concluded, that even where they seem most to set a classical chasteness at naught, they, in fact, most consult it.

"Those oft are stratagems which errors seem,
Nor is it Homer nods, but we that dream."

Though, therefore, I am well aware that I shall be in danger of throwing pearls before swine, and of taking my labour for my pains; yet as it comports with the scope of my apology, and which would, indeed, be imperfect without it, I will bring you forward such a string of examples of grammatical purity as evince, not only that the Edinburgh Reviewers perfectly understand the nature of those adscitious graces of language, but that, even in their most playful effusions, they are not unmindful of its becoming genius to relax with dignity, and, if it does condescend to be kittenish, at least to sport itself in "an elegant prattlement." †

Now, there are certain leading words in almost every language, that seem to claim a sort of hereditary prescription. Remember this, for it is the clue that must guide us through the etymological labyrinth. The objectors to the language of the Edinburgh Review will need all their assurance to brazen out the consequences of their own stupidity and tastelessness. Like the cock on the dunghill, they know not the value of the jewel they despise. O you Hottentots in literature!---What you never, I suppose, heard of "reading and reasoning animals;" ‡ or of "the *pitch* of a lady's sentiments;" § or of "a diet too *inflammatory* for the constitution;" ‖ or of people "*supping full of horrors;*" ¶ or of a man of sense "*trembling every inch of him;*" ** or of the Irish nation being "*worried* into a better theology;" †† or of "the *springiness of a manner,*" ‡‡ and the "*voracity* of an antiquary;" §§ or that "the eloquence of Pitt consisted *mainly* in his talent for sarcasm." ‖‖ And you never, probably, expressed any strong predilection for four beautiful *littles* in four lines; ¶¶ nor have ever fallen in with "the *tact* for truth;" * nor with persons who may have doubted your word; but have been convinced by your "*shewing.*" † And you have seldom, I dare say, met with works, (like the Edinburgh Review!) "*in the most constant state of perusal,*" ‡

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* Quevedo's Visions. † Edinburgh Review, No. 26. 366.
‡ Ibid. No. 24. 410. § Ibid. No. 25. 6. ‖ Ibid. No. 24. 278.
¶ Ibid. No. 23. 9. ** Ibid. No. 24. 441. †† Ibid. No. 25. 82.
‡‡ Ibid. No. 25. 132. §§ Ibid. No. 25. 134. ‖‖ Ibid. No. 25. 136.
¶¶ Ibid. No. 23. 186. * Ibid. No. 23. 203. † Ibid. No. 23. 213.
‡ Ibid. No. 23. 223.

and, so far from being "*balked*," * found them, "by a *good many* degrees," † the ablest critiques of the day, notwithstanding the writer may, now and then, "*lay his abuse about him*" ‡ with an unsparing hand. All these graces of diction, I imagine, are lost upon you.---Nay, I should not wonder if you were even "so *dreamy and ridiculous*" § as to withhold your admiration from a treat to the lovers of fine writing, like the following: "We do not offer these passages as specimens of very exquisite poetry, but they possess the merit, *we think*, of truth and simplicity. There is something modest, and amiable, and natural, *we think*, throughout the whole composition; and, being satisfied that there are many readers to whom it will afford more pleasure than it has done to us, *we think* it right *to make* this little effort *to make* them and the author acquainted. *We think* he may do something better than *make* poems upon field sports." ‖

As I just now observed, leading words will always be uppermost. Thus "political *events* are not the only *events* which are recorded even in ancient history; and now, when it is generally admitted that even political *events*, &c." ¶ Here the capacious imagination of the Reviewer is, you see, full of events; for, I think, not less than five or six more of them occur in the very next page, notwithstanding the abundant use of them in the preceding. So, again, in another critique, where the subject seems overpowering, we find "It is *quite* impossible, it is *quite* certain, it is *quite* clear, it is *quite* inconceivable, it is *quite* evident,** &c. &c. &c.; for, you know, what does it signify for a matter to be certain, or clear, or evident, or impossible, or inconceivable, if we are not, in all such cases, *as sure as sure can be*. "It appears to us, we *will* acknowledge, extremely absurd" †† to do things by halves; and, however usual it may be, "we cannot say that we vehemently admire it." ‡‡ The proverb sagely remarks, strike while the iron is hot, and when you have caught a word by the tale, take care and hold it fast. I am sure the Edinburgh Reviewers set us a very good example, for having fallen in love with "the *magnificent* regions" §§ of South America, they very naturally follow it up, in the next page, with a *magnificent* source of industry," and "a *magnificent* undertaking;" and, indeed, the composition of the whole article throughout may be said to be magnificent. We hope no offence from the freedom of our remarks, for, upon my honour, "we throw out these *things* from no invidious motives, but merely from a desire to reduce *things* to their proper level," ‖‖ and to prove that, in no instance, do the Edinburgh Reviewers abate one title of "their wonted attention to the minutiæ of style," ¶¶ though they may, now and then, to those who see no further than their nose, seem to write in "a rambling, scrambling manner."

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* Edinburgh Review, No. 23. 223. † Ibid. No. 23. 246.
‡ Ibid. No. 23. 247. § Ibid. No. 23. 240. ‖ Ibid. No. 25. 76.
¶ Ibid. No. 24. 283. ** Ibid. No. 24. Art. 4.
†† Ibid. No. 24. 305. ‡‡ Ibid. p. 304. §§ Ibid. No. 26. 280.
‖‖ Ibid. No. 24. 395. ¶¶ Ibid. No. 24. 355.

But there would be no end of replying to every pretty caviller. Suffice it to observe, that the phraseology of the Edinburgh Review will be most admired where it is best understood. And, indeed, whoever is not "very *greatly* moved and delighted with the *greater* part" * of that elaborate composition, and ready to declare that he has "*not met with any thing nearly so good*" † in the annals of ancient or modern times, had better, at once, call out, with Philoxenus, to be carried back again to the quarries. For my part, I should be glad to be informed where finer specimens of attic composition are to be found than the following, so eminently illustrative of their own sweet remark, that "there are beauties of style, which, like night violets, send forth their odours, themselves unnoticed; the traveller receives the gentle refreshment as he hurries on, without knowing or asking whence it proceeds." ‡ "And the illustrious names *which* have already reached to the summit of excellence, act like the tall and spreading trees of the forest, *which* overshadow and strangle the saplings *which* have struck root in the soil below." § "They contain much more bad taste, and are *written* with far more apparent labour. His poetry was almost all *written* primarily from feeling, and only secondarily from ambition. His letters seem to have been nearly all *composed* as exercises and for display. There are few of them *written* with simplicity." ‖ "Of the additional poems we have but *little* to say; we have *little* doubt of their authenticity." ¶ "As we have no means of *knowing*, with precision, to what extent his writings are *known*." ** "The brilliant prospects which seem to be *opened up* for our species in the new world." †† "And Miranda, with so many other virtuous men, *were* buried in the dungeons of the revolution." §§ "Neither the author nor the editor *have* stated, &c." ‖‖ "The means could not be long *of presenting* themselves." ¶¶ "If *these* things get to any great height, they throw an air of insignificance over *those* branches of the government to whom *these* cares properly devolve, and whose authority is, by *these* means, assisted till it is superseded." * "If it be asked *who* are the constituted authorities, *who* are legally appointed to watch over morals, and *whose* functions the society usurp." † "In which all the presumption and ambition of his nature *was*, &c." § "Sightless crew does not mean invisible, as the author *wishes it to do*, but blind." ‖ "But it is a work of great elegance, and, at least, equal to the Fabliaux, translated by the late Mr. Way, *which*, indeed, are liable to the same objection *which* we have *made* to Mr. Rose's diction. No objection can, however, be *made, and* much praise must be given, &c." ¶

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* Edinburgh Review, No. 24. 271. † Ibid. No. 24. 401.
‡ Ibid. No. 24. 355. § Ibid. No. 26. 250. ‖ Ibid. No. 26. 256.
¶ Ibid. No. 26. 274. ** Ibid. No. 26. 275. †† Ibid. No. 26. 279.
§§ Ibid. No. 26. 289. ‖‖ Ibid. No. 26. 327. ¶¶ Ibid. No. 26. 329.
* Ibid. No. 26. 336. † Ibid. § Ibid. No. 26. 345. 422.
‖ Ibid. ¶ Ibid. No. 26. 422.

In these instances, now, you perceive no "pedantry or affected loftiness," * but a plain simplicity and easy negligence of diction, which bespeak a mind intent upon great things, and stooping unwillingly to "the metaphysical perfection of language;" † though nobody certainly more capable than the Edinburgh Reviewers "to render *a dissertation on grammar* interesting to the general reader." ‡ For if you observe, in every one of these examples "without subjecting the words to any settled collocation, the sense, nevertheless, seems perspicuous." § We must not, therefore, wonder that writers of such nice discrimination should be unable to tolerate, even in the god of their idolatry, sentences that "grievously sin against the canons of taste." || What could they, in the name of Apollo and the nine Muses, think of passages like the following:---"the king *made no point* of adhering to his concessions, the *style of thinking* of the country, the *crying injustice* of certain proceedings, the *swearing away* the lives of accomplices." ¶ I dare say they thrilled all over at the sight of such unsanctified violations of the rules of composition; so careful as they are in their own critiques to avoid these wretched infirmities,---these "little odds and ends of information," ** as we may call them.---No, no; you never find their flights of sublimity clothed in "the heroics of the hulks." †† With them you may make sure of the genuine *Æs Corinthium* upon all occasions.

I must, therefore, beg leave to differ, *toto cælo*, from those who contend that the dialect of the Edinburgh Review is, in any degree, ungrammatical; but if people are so besotted as not to know cheese from charcoal, they must even be suffered to hug themselves in their own ignorance, and to fancy poor Priscian's head in danger still. There is, unfortunately, no calling to order in these cases; for, as has been judiciously remarked, "the standard of taste is so flexible, that a man is not within the reach of censure, even where he prefers the Saracen's head upon a sign-post to the best tablature of Raphael." §§ Let them be careful, however, how they venture upon criminations that may finally redound to their own shame. What, I suppose, they wanted nothing, in the true John Bull spirit, but mere jog-trot English. But, I trust, the Edinburgh Reviewers will never surrender their splendid specimens of "*purest, and most characteristic, Scotch*," |||| to accommodate themselves to so gothic a perversion of intellect. If they are to paint for eternity, they must not vary their phraseology for every "unco laddie" that may affect to condemn it; for neither "Jamie Foster nor John Tamson wad fash themselves to mend a brig that was to serve a' the folk in the Glen." ¶¶

And now it should seem as if my apology might be pretty well drawn to an end; and that, having run the gauntlet through the

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* Edinburgh Review, No. 24. 304. † Ibid. No 26. 379. 381.
‡ Ibid. § Ibid. || Ibid. No. 25. 169. ¶ Ibid. No. 24. 304.
** Ibid. No. 24. 449. †† Ibid. No. 26. 254.
§§ Kaim's Elements of Criticism. |||| Edin. Review, No. 24. 405.
¶¶ Ibid. No. 24. 404.

whole circle of calumnies, there should be nothing more to do than to make my bow, and retire. But what infidel ever acknowledged his conversion?—What Thersites ever grew tired of railing? Incompetent to substantiate the shadow of a charge against its literary merit, our adversaries are, at length, reduced to the miserable subterfuge, that, with whatever ability it may be written, the Edinburgh Review is yet—(risum teneatis!)—*very irregular in its publication!* The mountain has, indeed, been in labour to some purpose. Absurd, however, as this expiring slander is, I am not, upon the whole, sorry that they have ventured to produce it; inasmuch as they hereby afford us an opportunity of reaping the fruits of our investigation, and, by a fair and full disclosure of the springs of Genius, of remunerating ourselves for these idle censures, and of turning the tables upon them with a vengeance.

Be it remembered then, in the first place, that, though the Edinburgh Reviewers certainly do stipulate to give to the public four numbers of their Attic Miscellany by the year, they yet do not stipulate when those numbers shall make their appearance. The press-boy has, indeed, an idle trick of tacking to the delivery of each journal an unmeaning intimation of the birth of the next. But this is a mere rhetorical figure by which *numerus Certus pro incerto ponitur*, and evidently used without the knowledge of his employers. It might, in future, however, be advisable, by way of appeasing anxiety of expectation, to substitute, for any peculiar settlement of time, the mere general expression of No. —— will be published *as soon as the polishing season is over!* Thus will they put a stop to the violation of truth, and will double, instead of disappointing, the golden hopes of their readers;---two grand circumstances in the concerns of a man's spiritual and temporal welfare.

Surely nothing can be more ridiculous than to effect to calculate the efforts of mind, and to lay down stated periods for the progression of human thought. Montaigne has, I think, somewhere observed, that it is a hard thing to close up a discourse, when we are once in, and have a great deal more to say. In the heat and enthusiasm of composition, where there is "an extraordinary sensibility to all powerful emotions."* I don't wonder that the Edinburgh Reviewers should, now and then, forget how the time goes.---When beautiful ideas rush across them,---when they are "adorning what is grand, or kindling what is interesting,"†---when they are giving up the whole heart and soul to the luxuries of speculations, and "lofty principles, and glimpses of great theory,"‡ electrify their strained faculties, and hurry them almost beyond themselves; how is it possible they should remember times and seasons? In such a reverie of god-like dreaming every thing under the Sun is obliterated;—the very Universe is as a speck before them! Even David Hume, and Charles Fox, and Napoleon the Great, and Walter Scott, Esq.

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* Edinburgh Review, No. 25. 8. † Ibid. No. 25. 136.
‡ Ibid.

himself, are no longer remembered. It is the immensity of their own conceptions that occupy attention,---the exercise of their own mighty powers that, "passing the flaming bounds of place and time—flammantia moenia mundi," annihilate every object, but the "visions of glory," and the "unborn ages," that crowd on their entranced souls. O, impotent! to talk of periodical regularity to minds "invested, for the moment, with such dignified feelings,"* and hurried away by the rapidity of their ideas, to "climes beyond the Solar road."

"Why, Sirs, *they* do bestride the narrow world
Like a Colossus, and we petty men
Walk under their huge legs."

Before, therefore, we can bring any vague objections of this kind home, it becomes us to consider the *Cui bono* of their tendency. For what, suffer me to ask, are the Edinburgh Reviewers about, when they thus keep the Empire in suspense by the delay of their publication? They are reducing luxuriance within the bounds of sense; they are identifying the statue of Phidias with the shield of Minerva; they are touching, retouching, and animating, the features with every fascination, and folding up the drapery with every grace, *Phidiacum vivebat Ebur.* In short, they are preparing to astonish; and astonish they infallibly will, so that whoever, after all this cost and trouble, should refuse to be enraptured, must be reduced to Momus's alternative, and bid Venus take off her slippers.

Employed in "the cares of minute accuracy and high finishing,"† we are not then to be surprized, that hours, and days, and weeks, and even months, glide away unperceived. Buffon, we are told, wrote his "Etudes, &c." *eighteen* times over! and it may, therefore, easily be believed, that neither the "Code de la conscription," the "Letter aux Espagnols Americains," the "Examination of the Expedition against Copenhagen;" nor, indeed, any other article of the Edinburgh Review is manufactured *ad libitum.* Non cuivis homini continget adire Corinthum. It is "with no vulgar helps,"‡ I assure you, that they thus periodically enrapture the literary world, who stand gaping to catch at whatever comes, like the groupe of Poets, described by the artist, lapping up the stream running from Homer's mouth. No wonder that No. 26, which was announced for publication in January, did not, in fact, make its appearance until March;—the wonder, indeed, is, that a body of such profound speculation, which so admirably developes the organization of French conquest, demonstrates the wretched situation we have reduced things to in the old world, and points out the brilliant prospects opened for us in the new, should have been brought forward for public idolization in any reasonable compass of time at all. Peter Bales's Lord's Prayer, Belief, and Ten Commandments, with the day of the Month,

* Edinburgh Review, No. 25. 131. † Ibid. No. 26. 251. 428.
‡ Ibid.

Year of the Lord, and Reign of the Queen, *all written within the circle of a silver penny,* is a mere nothing to it.

Who, then, but the vilest "scoffers at the divinity of talents,"* would wish the Edinburgh Review to make its appearance a single day before the measure of its sublimity is filled up! What dull, gothic soul is there among its numerous readers, that, for the sake of receiving it a little more in season, would dispense with those "bursts of unequal, and energetic composition,"† poured forth in a "tone of spirit and animation unchecked by timidity,"‡ which mark it with characters of fire, and bespeak its oracular inspiration throughout? The Edinburgh Review, if I may be allowed to call that by any earthly name, which seems more like the effort of mind released from the clog of mortality, than any mere human publication;—the Edinburgh Review is destined to descend to posterity, the completest depository of sound politics, and of genuine *true-blue* philosophy, that any age, or nation, has ever been blessed with.—"If all the books in the world were committed at once to the flames, there is no book which I should so speedily rescue as—"§ this celebrated Journal, whose fame is very deservedly "gone out into all lands,"—à Gadibus usque auroram et Gangem, "and its words unto the end of the world."

From the contemplation of such distinguished excellence I turn with regret. After the delicious enjoyment of the Edinburgh Review, the perusal of any periodical performance is absolute asafœtida; sentiment out of the question, even their very language is *unique,* and sets all competition at defiance. Like Milton, they may be said to "labour after words suitable to the grandeur of their ideas,"‖ and to find them "sink under them." Occasionally, indeed, they "invest themselves with grace, but their natural port is *gigantic loftiness*"¶ They can "please when pleasure is required, but it is their peculiar power to ASTONISH."**

This, now, I hold to be the perfection of Genius, when it is of so pliant and versatile a nature as to be able to dart its rays at pleasure, and to enlighten North, South, East, or West, as you please, like "that great man, Mr. Prig, the auctioneer, whose manner was so inimitably fine, that he had as much to say upon a ribbon as a Raphael." In one respect, indeed, the Reviewers of the North have a manifest advantage over our exalted poet of the South. For Dr. Johnson has observed, that "Paradise Lost is one of the books which the reader admires, and lays down, and forgets to take up again;"—whereas the pages of the Edinburgh Review never fatigue. There you may look with security, for entertainment; for, be the argument what it may, in their manner of treating it, Genius is sure to be elicited; and as the Hebrus was fabled to roll its waters over golden sands, so do we behold them enriching every region through which their eloquence winds, and turning the waste and solitary wilderness

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* Edinburgh Review. † Ibid. No. 23. 3. ‡ Ibid. § Menage.
‖ Johnson's Life of Milton. ¶ Ibid. ** Ibid.

into a vale of Tempe.—Like Dryden, "who felt a confidence that every subject would become poetical under his hand,"* they seem sufficiently conscious of the magic of their own compositions. To grandeur of thought, therefore, they add an attic elegance of language; and, amid high cares for the preservation of the British Empire, (now universally allowed to depend upon an adoption of their political speculations) they find time so to adjust exclamation, amplification, gradation, and all the moving figures of speech, as to impart to their Critical Journal even a sort of stage-effect. Such a tissue, in short, is it altogether of exquisite workmanship, that, while immersed in the magnificence of its design, and pursuing its various developements, we are little less rapt in astonishment, than was Aristeus when he beheld the habitations of his mother Cyrene.

Jamque domum mirans genetricis, et humeda regna,
Speluncisque lacus clausos, lucosque sonantes,
Ibat, et ingenti motu stupefactus aquarum,
Omnia sub magna labentia flumina terra
Spectabat diversa locis.——— *Georg. Lib. IV.*

But as some people are said "to look on good counsel from an Ecclesiastic as a divinity portion, and set their stomachs against it;" † so are there certain gentry, who undervalue these divine lucubrations, because, forsooth, they find them in the form of a Periodical Review! As if it were any disparagement to the philosophy of Plato, or the politics of Machiavel, to be seen in the dress of an indifferent print and paper! The patriotism of Mr. Whitbread and Sir Francis Burdett will be equally genuine, whether couched in an address to the chair, or an address to the populace. A speech at the Crown and Anchor may display as much of original thinking as a speech in the Commons House of Parliament; and an article in the Edinburgh Review may as effectually secure the high destinies of the Empire, as the feeble and fluctuating policy of a British Cabinet. Was that prodigy of learning, Magliabechi, less resorted to as an oracle, because he used to sit whole days in an old cloak, with one straw chair for his table, and another for his bed? And shall we affect to sneer at these Caledonian Magliabechis for not being tricked out in the *costume* of Lords of the Council, or great Officers of State? But the world is full of folly and prejudice; and, while the soft touch of my young lady's guitar is Catalanied to the very skies, the professional note of the poor music-master, like the scrapings of a sixpenny fiddler, only create disgust. For my part, however, I shall continue to idolize this flower of English literature for its *intrinsic* merit, whether conceived in a cock-loft at Edinburgh, or manufactured by "*All the Talents*" on the banks of the Thames.

As for those hints, occasionally thrown out, of having worked up particular articles in haste, and which seem, in some measure, to contradict their own pertinent observation, that "he who writes for

* Edinburgh Review, No. 25. 132.
† Government of the Tongue, p. 212.

immortality should not be sparing of time;"* I confess I do but look upon them as a sort of tricks of the trade. I will not, indeed, say, that it would not, upon the whole, perhaps, be better to disclaim them, as well as every other artifice that may seem to savor of affectation. For, I verily believe, let the Edinburgh Reviewers make use of what finesse they please, they will never be able to convince a single reader, either that they have not taken sufficient pains with this *book of books*, or that it has not sufficiently enraptured the public. How, indeed, they can avoid the fate of that ancient artist, who is reported to have grown enamoured of the production of his own pencil, is to me truly astonishing. But, some how or other, they certainly do manage to keep clear of doting upon the darlings of their own creation. And it is in these instances of self-abasement that the Edinburgh Reviewers become ten-fold more the objects of our veneration than ever; for Genius is then most likely to be fallen in love with by others, when it seems least in danger of falling in love with itself.

But to the proof.——In their minute critique on the fable of Marmion, they are so little sensible of their own excellencies, as to suppose they may have detained the reader too long with their "dull remarks."† In their deep discussion, too, of the subject of Portugueze emigration, wherein, with a most luminous felicity, the Prince Regent is exhibited as a coward, and the British Minister as a fool, they, with unparalleled modesty, conclude. "It is in order to lend our *feeble* aid towards furnishing a preventive in the present crisis, &c." § as if they really were ignorant of their own prowess, and that the nation was actually, in all quarters, raising statues to them as the champions of England! And, further, after what every reader must have conceived, a very elaborate disquisition in No. 25, not, indeed, on the French usurpation of Spain, by Don Pedro Cevallos, (for this poor tool of the Prince of Peace is soon kicked down the back stairs,) but on the stupidity of the English Ministry by themselves; with the meekness inseparable from true merit they thus sum up their exertions; "Before concluding these *hasty and imperfect* observations, &c.——Having *sketched* out some of the consequences *hastily and imperfectly*, &c."‖ Nay, even in that paragon of their political discussions the appalling "Code de la Conscription," "a work recently transmitted from France, with a full commentary of facts by a judicious observer;"¶ how ingenuously do they, in this very introductory sentence, subduct from the value of their own fame by thus sharing it with some obscure correspondent, some embryo Genius not yet burst from the egg. And, after a minuteness of relation, mixed with those occasional aberrations of indignant eloquence, that have rarely, I believe, been witnessed in the annals of Review-writing, and where, at every page, they make the very hair to stand

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* Edinburgh Review, No. 23. 34. † Ibid. No. 23. 13.
§ Ibid. No. 23. 261. ‖ Ibid. No. 25. 226.
¶ Ibid. No. 26. Art. 9.

on end, and draw the life-blood from the heart. Now is, finally, all touch of self-complacency absorbed in pity for the situation of their dear, deluded, suffering, native land! For, instead of being all amazement at the gigantic shadow of their own genius; instead of making a fruitless whining, that a deputation is not immediately dispatched, soliciting them to become Cabinet Counsellors, and confidential advisers; they rest satisfied with simply observing, though born, like Mr. Hutcheson, "with talents to enchant and regenerate the world,"* that, if they could but see "the real strength and resources of the nation applied to the task of its deliverance," they "care not *by what hands* this great object may be effected."†

There now,—there's the very quintessence of the Amor Patriæ for you at once! This is a disposition of lofty port and bearing indeed, when the very men who, of all others, are the most competent to the task of saving the nation, are the first to sacrifice their claims, and to renounce the honor of it.---*Prudens, sciens, vivus, vidensque-perco!* Who will say, after this, that the Roman greatness is gone by, and that the high tones of chivalry are no longer to be heard? Surely, with such a glowing example before us, Cincinnatus returning to his plough becomes a mere burlesque upon the grandeur of human sentiment! O! what must have been the feelings of the Edinburgh Reviewer, while thus pressing his commanding eloquence into the service of his country, and spurning all present remuneration for the thread-bare rewards of immortality! How must he have exulted in the dignified recollection, that the whole Empire were spectators of his glory, and prostrate at the foot of his prophetic tripod! Methinks I see him now, with the *Carmen Thessalidum*, the true Pythian inspiration full upon him,—his eyes sparkling,—his hair erect,—and a cold damp shivering spreading itself over his whole body. Behold!—behold the laurel trembles! while, convulsed to the very inmost soul, and intoxicated by the *political* vapours, he thunders forth his oracular denunciation to an abused and insulted world.

"Breech pocket one hand fills, tortam tenet altera Chartam,
"Chartam morosis plenam sharpisque resolvis—"§

But really if, after all, these admirable critiques be, *bona fide*, nothing more than the playful relaxations of stupendous intellect, the Edinburgh Reviewers have, I fear, not less cause than Mr. Scott himself, to "tremble when they look back on the miracles of their own facility."‖ For though, to be sure, we find in their writings no "sounding amplification,"¶ no "obtrusive glare of shining sentences,"** no "exciting the Roman Catholics to discontent,"†† as their adversaries wickedly insinuate, and making the worse appear the better cause; so that they stand perfectly clear of the mortifying confession of the Ethnic Vides meliora proboque, deteriora sequor.—

* Edinburgh Review, No. 25. 5. † Ibid. No. 26. 461.
§ Epistola Maccaronica. ‖ Edinburgh Review, No. 23. 34. 50.
¶ Ibid. ** Ibid. †† Antijacobin, Jan. 1808.

Yet so young, (for they are "beardless critics"* it seems) and so skilful; so green in years, and so ripe in experience; so seldom departing from the smoke of their own chimnies, and so versed in the policy of all cabinets and countries; they may certainly run some hazard, though in an age of philosophy, of being taken for as great conjurors as Friar Bacon himself; or may be suspected with Apono, the Physician of Padua, of having acquired the knowledge of the seven liberal arts by the assistance of the seven familiar spirits.

Besides, as I intimated before, all artifices of affectation should be laid aside, and the plain truth told at once. For would it be quite out of reason for a person of common sense to remark, after witnessing an acknowledgment, under their own hand and seal, of "hasty and imperfect observation"— Surely, Gentlemen, you took time enough to have rendered these observations less hasty and imperfect; for having assured us, that No. 25 would be published in October, and still not making its appearance till December; and No. 26, which was announced to see the light in January, not being ripe for the birth till the beginning of March, you had ample opportunity of dressing up the pretty bantlings with as much care as you thought proper. And though we have no objection to throwing you in a month, or even two, if necessary, towards the high finish of your fascinating Journal; (for the births of intellect can no more, we are aware, be calculated to a day than those of nature) yet it seems but a poor recompence of our patience, and good nature, to tell us, after all, that you are obliged to put us off with a little whip-syllabub of frothy and inadequate investigation. No wonder, if you thus, Saturn like, destroy your own lovely offspring, that "a morsel of pure Shakespeare"† is so hard to be met with.

But, come, come, enough of this old-fashioned way of putting the question. You are merely flourishing a dagger of lath; for, between ourselves, the writers of the Edinburgh Review have too much of the spirit of Calimachus about them, really to know what negligence is. Its merely a graceful mode they have of renouncing that glare of applause so painful to their retiring modesty; for Fernelius himself, who, we are told, cared neither for play, nor for walking, nor for entertainment, nor for conversation, was not a more intense votary of the mid-night lamp. However, if you are so stubborn, after all, as to believe that they really mean what they say, and, in pure carelessness, degrade their own doings, why it must even be so. But don't, now, hug yourselves, and think you gain any mighty advantage by this concession; for, recollect, if the Edinburgh Reviewers, who, by the bye, are but just beginning "to pullulate,"§ can boast of such a "powerful mind *en dishabille*,"‖ what must it be when dressed out for receiving company? If these gentlemen can produce you such critiques off at hand, as one may say; what *surpassing wonderful composi-*

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* Antijacobin, July, 1808. † Edinburgh Review, No. 24. 450.
§ Ibid. No. 25. 119. 133. ‖ Ibid.

tions might we not expect, could they be persuaded to take a little more time and pains. Surely, surely, they will one day vouchsafe to do justice to their own great parts, and, aware that they are woven into the Peplus of Minerva, no longer suffer negligence to sin against genius. It is an absolute murder of pure intelligence, thus to clog its exertions by remissness of application. If they go on at this rate, we shall have them forget that they are invested with the preservation of Europe, and destined to hew the Corsican's triumphal arches to the ground. O, for pity's sake then, great Sirs, do be prevailed upon to scan the compass of your own mighty minds, to consider the illustrious part you are called upon to act, and, in a season of difficulty and danger like the present, to exercise that unlimited authority so unanimously conferred upon beings, "whose feeling seems all intellect, and whose intellect is all feeling."* Talk no more of "old John Naps o'th' green, and Peter Turf, and Henry Pimpernell, and Marian Hachet, the fat ale wife of Wincot,"† but be persuaded to awake from this low-bred and delusive trance, and to know yourselves for what you are.

"I do not sleep; I see, I hear, I speak;
I smell sweet savors, and I feel soft things;
Upon my life, I am a lord indeed,
And not a tinker, nor Christopero Sly."‡

Bravo, my Scotch laddies! you are now in your proper key. No hireling Quarterly Reviewers, believe me, for Archibald Constable, and his book-jobbing firm of Edinburgh, but *dictators* in *literature* to the *British empire*, and *legislators of the universe!!*

It is, however, an easy matter to require more than may turn out for our good; and it may, perhaps, be better for us, (whatever may be the original motive with them) that the Edinburgh Reviewers do not "put forth all their strength," but every now and then "check it in mid volley." Milton is indeed represented as beholding

The living throne, the sapphire blaze,
Where angels tremble while they gaze;

but it would blench the eye of an eagle to look upon these dread magicians when gathering up the beams of their genius to a focus, and setting the whole world of intellect in a flame. We might, in such a case, justly, I fear, apprehend the same miserable fate with the poet, who

——blasted with excess of light,
Clos'd his eyes in endless night.

At present we can manage to read an article in this divine work and retain our senses. We can follow the Reviewer in his luminous descriptions, delight ourselves with his glowing language, and admire his strong and powerful reasoning. But when the blue devils

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* Edinburgh Review, No. 24. 361. † Taming of the Shrew.
‡ Ibid.

appear, and he bursts upon us in all the ravings of his sublimity, when "Heaven comes rolling down, hills are clothed in fire, and the foe vanishes before him like a wreath of smoke."* There is positively no enduring it. Our raptures "become unmanageable,"† and we are fain, with Semele, to lament our presumption in fancying we could encounter the thunderer in all his glories. Out of mere mercy, therefore, to their admiring readers do they pluck off the magic garment, and bedim the noon-tide sun;"§ and thus shrouding their majesty in surrounding darkness, they graciously suffer us to gaze upon their splendour, without the apprehension of being blasted by their lightnings.

And thus have I, to the best of my ability, finished my "*Apology for the Edinburgh Review.*" I have not indeed vanity enough to believe, that, profuse as my commendations have been, they will entitle me to any considerable portion of gratitude; though I am sure I have not failed, like a lawyer, with a tongue steeped in oil, to rescue and to raise its reputation to the utmost. And, although in shewing the lions to the admiring multitude, I have made use of neither the puff direct, the puff oblique, the puff conclusive, nor the puff preparatory; I have yet, as I humbly conceive, not entirely failed in disclosing to the unprejudiced reader views of beauty, and veins of rich and rare fancy, where the ignorant and malicious dreamed they saw only defects. Not, however, that I have the presumption to suppose that, in this apology, I have furnished the public with a true scale of their merit.—They possess, indeed, a genius which can no more be appreciated by my insignificant labours, than the colours of the rainbow can be caught by a sign-post painter. Yet if there be any truth in that fine remark of Tully in his offices, that it is a proof of an elevated understanding "to discover effects, even while in the womb of their causes, and to provide against them," I may, perhaps, presume to hope that this, my apology, shall be deemed, in after ages, no less, in some respects, a work of sterling value than that which it professes to defend. For looking every way at once, I have endeavoured to provide against the worst; and, conscious that "it is of great importance to keep public opinion on the side of virtue,"‖ have liberally laid out all my little powers in bespeaking it for the conductors of the Edinburgh Review.

As for those *en passant* attacks that may seem somewhat to militate against any violent presumption in their favour, I can only say that it is necessary, now and then, to throw a tub to the whale. Without conceding a few defects, I should have had no opportunity of shewing off their virtues. Though, therefore, I have given circulation to a random charge or two, I have, at the same time, "done justice to those fine conceptions,"¶ which mark every page of their

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* Ossian's Poems. † Edinburgh Review, No, 23. 213.
§ Shakepeare's Tempest. ‖ Edinburgh Review, No. 26. 337.
¶ Edinburgh Review.

admired writings. And as "Arideus escaped without danger from the promontory of Leucate, saving only that his two fore teeth were struck out, and his nose a little flatted;* so, I trust, shall the Edinburgh Review survive these puny attacks upon its celebrity, and stand up as goodly a figure as ever, in spite of the belabourings of the Antijacobin, or any of its impotent crew.

That there are, and ever will be, men, who, like "the physician that takes no pleasure even in the health of his friend," refuse to rejoice in the honest fame of their neighbours, I know—I know, too, that they who have gained the plaudits of the universe must be content to forego the admiration of their countrymen. But though owls will hoot, and asses bray, there is no occasion to be alarmed at such adversaries, who, by every censure they dare to breathe, only evince their own "unspeakable stupidity," and "elaborate blundering." The oracle of Delphos is still destined to rest in the north, and the Boreal star to shine over the Caledonian capital, let them grumble in the south as much as they please. Renowned Augusta already nods to her fall.—Mr. Urban is at his last gasp—The British Critics stand stupidly astounded. Even the veteran Cumberland begins to see fear, and suspects he has caught a Tartar; and as for the ANTIJACOBIN, the grand leader of the hostile phalanx, he beholds "the hand writing on the wall" and trembles! Such is their dread of that potency of intellect by which the Edinburgh Review awes them into a respect for its talents, though, alas! it cannot reclaim them from an abuse of its principles, or a detraction of its merit.

For, eager like Priam to throw a last javelin, though with a feeble hand, they scruple not to intimate, that "the Edinburgh Review is gradually sinking in reputation, and is only bouyed up by the partial representations of its friends."† From men who take upon them to pronounce that the reasoning of these Reviewers "is almost too absurd for confutation by serious argument,"§ we are not to wonder at the open promulgation of even such a slander as this, inconsistent as it may appear with their compelled acknowledgement, that "some articles are ably written, and that, in a few of them, are even displayed principles not totally unworthy of approbation."‡ Kind, generous souls! we know how to appreciate these extorted compliments; but, as half a loaf is at any time better than no bread, we make you our bow even for this "sparing and invidious panegyric."

However, to blast calumny at once, and, if possible, to put her to the blush for her dark doings; be it known, to the astonishment and mortification of the whole junto of Antijacobins, that the Edinburgh Review is, at this very moment, the sole, literary *pabulum* of the nation at large, who hunger and thirst after, and may even be said to eat and drink, its aspiring pages. As Carrasco

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* Spectator. † Antijacobin, Nov. 1807. § Ibid. July, 1808.
‡ Ibid. Nov. 1807.

remarks of the history of Don Quixotte, " children handle it, youngsters read it, men understand it, and old people applaud it. In short, 'tis universally so thumb'd, so gleaned, so studied, and so known, that as if people did but see a lean horse, they presently cried there goes *Rosinante*"; so if they do but clap eyes on any thing with a greasy blue cover, and the remnant of a yellow back, they instantly exclaim, fit to jump out of their skin for joy, there is the dear, delicious, *cutting*, Edinburgh Review! and be it morning, noon, or night, down they set to it, and never quit the chimney corner till they have made a glorious meal, and actually gobbled up the contents of the whole bill of fare. Yes, yes, Mr. Marryat may continue to cut his jokes if he pleases,* but trust me no gallimaufry of parliamentary eloquence must ever pretend to a rivalry with this *super-human* production, which, I will be bold to say, has increased, is increasing, and will, *ad infinitum*, continue to increase in reputation, maugre all these petty cavillings of the insolent and insignificant. As for those who are so dead to every canon of criticism as to put translations on a level with original compositions,† there is no saying what standards they scribble by, or what Rhodomontade adventures they may be doughty enough to undertake, " for if a man will stuff his head full of Gammer Gurton, and Gabriel Harvey, he will soon find that he has no room for Milton or Virgil."§ Set up THE QUARTERLY REVIEW as a guardian of the public taste, and a competitor to the EDINBURGH!!—As well guillotine genius and oppose Tom Thumb to Goliath of Gath at once.

And, now in looking back upon the field of my labours, I am astonished, I confess, at the length of my apology; how it has happened I know not; but certainly, when I first began to con my task, it was never my intention to produce a volume. I can, in fact, only account for it upon honest John Bunyan's principle.

> For having now my method by the end,
> Still so I pull'd, it came—and so I penn'd
> It down, until, at last, it came to be,
> For length and breadth, the bigness which you see.

However, if I have but had the good luck to give satisfaction, I shall not regret the time and pains I have taken. What it, perhaps, more concerns me to fidget myself about is, the apprehension that a proper understanding may not have subsisted between us, and that I did not sufficiently possess the confidence of the Edinburgh Reviewers to set up for a canvasser of their politics; so that, neglecting to play into each others hands, I may all this time have been out at sea, without rudder or compass, reviling principles which they hold sacred, and drawing monsters with cloven feet and curled up tails, when I ought to have been composing their apotheosis and translating them amongst the northern constellations: a

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* Antijacobin Review, May, 1809, p. 100. † Ibid. May, 1809, p. 107. § Edinburgh Review, No. 24. 459.

situation certainly as dolefully deplorable as can well be conceived of any poor benighted traveller.

Ibant obscuri, sola sub nocte, per umbram,
Perque domos Ditis vacuas, et inania regna;
Quale per incertam lunam, sub luce maligna
Est iter in sylvis. Virg. Æn. lib. vi.

But 'sufficient unto the day is the evil thereof,' I will not anticipate difficulties. Probably I shall be favoured with some *secret* instructions, for neither praise nor censure, do these stoical critics very properly take any *public* notice of. They would have enough to do to chastise the yelpings of every cur, 'acknowledgements to correspondents,' but ill suits with that glowing ardour for *original* composition which takes up all the heart, and all the mind, and all the soul, and all the strength. In the mean while, I am proud of the opportunity thus afforded me of paying my *devoirs* to the *literati of the north*, and of offering up, at the shrine of their genius, this "APOLOGY FOR THE EDINBURGH REVIEW," a work that may truly be denominated the *philosophy of criticism*, and

"OF WHICH ALL BRITAIN RINGS FROM SIDE TO SIDE."

The Reader will please to correct the following errors which occurred, in the preceding parts of this Apology, in the hurry of printing.

Page 302—For "sweet bit *of* the sweet penny" read "*and* the sweet, &c."
303—For "when we have *done* enough" read "*down* enough."
For "from *the* Corinthian" read "*these* Corinthian."
304—For "company so *delicate*" read "so *delectable*."
305—For "if you but fancy they *will hold*" read "*withhold*."
306—For "*fed* upon a *Zibeta*, &c." read "*feed* upon"
For "King of *Reviewers*" read "King of *Reviews*."
309—For "that the Edinburgh *Reviews*" read "*Review*"

MISCELLANIES.

Stipendiary Curates.

SIR,

In a former letter I affirmed that no curate ought to have a stipend of less value than one hundred pounds a year. A very important objection to this regulation may be made, on the ground that there are many livings in the kingdom, that do not amount to that sum in their annual value: though the truth of this be admitted, yet I do not conceive that my argument is at all invalidated by the objection: because I hold that it is the duty of government to provide for the respectable maintenance of the ministers of the Established Church; therefore as many livings are inadequate to the incumbent's support, their emoluments ought to be increased. Happily for the Church, the present administration are of my opinion; inasmuch as they are now devising a plan for increasing the provision for the poorer clergy. And I cannot forbear to avail myself of this opportunity of expressing my great regard for, and sincere admiration of, the conduct of Mr. Perceval, the present Chancellor of the Exchequer, whose

desire to promote the interest of the Established Church has been apparent from his public conduct for several years past. Though his zealous endeavours to befriend the inferior clergy have hitherto failed, yet he certainly is entitled to their gratitude and respect: neither do I think it too much to say, that Mr. Perceval has as just a claim as any man to that esteem, which is alone due to exalted virtue! I do not regret that Mr. Perceval's curate's bill was lost; because, though I admire the principle thereof, yet I never thought it would strike at the *root* of the evil which he meant to remove. Its operations would have been too contracted for the general good. However, the exigencies of the times require that some plan be speedily adopted for augmenting the small livings throughout the kingdom to 150*l.* a year and upwards. Queen Anne's bounty operates too slowly for the purpose: and I am afraid the Parliamentary grant of 100,000*l.* will not be a sufficient aid to accelerate its progress, in the degree which the times require. Now I conceive that a plan might be adopted, which will answer the end proposed, without affecting the public in any material degree by increasing the burden of taxation, if we admit this principle; that *Church property is, and ought to be, considered a public fund, set apart by the state for the support of the ministers of the Established Church, and subject, in a certain degree, to the controul of the Legislature;* which has, and ought to have power to make such regulations, as may from time to time be judged expedient for the good of the Church. History informs us, that the tithes in time past belonged exclusively to the bishops and clergy: but we now find that many estates are exempt from the payment of tithes, and, perhaps in more instances we shall find tithes to be in the hands of laymen. Again, many churches are endowed with lands instead of tithes; and have all the various sources of income and emolument. From hence we perceive a great change to have been made in the church revenues by government; which implies a right so to do; and if such right has been once exercised, it still exists, and may be again exercised according to the exigencies of the times: nor is it unreasonable that they, who have established, or do protect the church, should have the power of modifying the revenues, as may in their wisdom seem most conducive to the public good. This principle seems to be admitted in some degree from the many acts, that are frequently passed in favour of certain livings, and for endowing and building new churches; not to omit those passed and intended to favour stipendiary curates. If, however, it be objected, that government cannot change and modify a beneficed clergyman's freehold, for such church livings are by some considered: in reply it may be said, that government has an undoubted right to tax all freeholds for the public good. Being fully convinced in mine own mind of the expediency of investing the state with the power of regulating, and modifying the revenues of the church, I shall take a view of the manner in which we now see them distributed; or in other words, I shall notice the present state of livings in regard to their value. It is well known that the state of livings is such, that some of great value, say one thousand pounds a year and upwards, are of: in a country, or places of no considerable

population, and where a respectable maintenance might be obtained at a comparative small expense; while the inhabitants of more opulent and populous places are served by clergymen, whose emoluments from the church are under one hundred pounds a year: a sum in such places not near enough to support them in decency and credit; for it is in the observation of almost every man, that what is necessary to support a minister in one place in respectability and comfort, is more or less than enough in another, according to the degree of opulence or habits of life therein established. This state of the livings must be considered an evil, and one of no small magnitude; because the want of influence in opulent and populous places on the part of the minister is one cause of desertion from, or, what in its consequences is equal thereto, of indifference to the church. The most equitable distribution of church revenues appears to be according to the extent and population of each parish, or in other words, it is desirable to see the value of every living of sufficient magnitude to enable the clergyman to live in that style which will give him influence, and to bear a proportion to the duty necessary for the edification of the people. I wish not to be understood as exclaiming against an inequality of the value of livings and church preferments. I do not think that benefices should be of equal value; because I conceive an inequality to be beneficial to the church, in adding to its dignity; and being a means in some cases of exciting the clergy to superior exertion, from the reasonable hope of advancing themselves in their station: but I lament to see churches, in populous places, provided with scanty endowments, inadequate to the respectable maintenance of their clergy.

That the revenues of the Church want increasing in a *great degree*, will appear evident to every man, who is not an enemy to the established Church, when he considers that calculations have been made by competent judges of the sum, that would be allotted to each individual clergyman of the established Church, if the whole clerical income was equally divided among them; such allotment, it is thought, would not exceed two hundred pounds a year for each clergyman: a sum certainly not too much for the bare support of the inferior order of the clergy, who have wives and families dependant upon them, and no other source of income. And if an inequality in the value of benefices be admitted as advantageous to the church; and suitable provision be made for the higher orders, and dignitaries corresponding to the income of the superior ranks in society, a very considerable addition to the church property is now wanted.

Having premised thus much on the nature of Church property, and the necessity of increasing it; I proceed now to shew the way in which all the wants of the Church may be supplied. I propose,

In the first place, that enquiry be made concerning the state and income of all the benefices, Church preferments of every description, and all the impropriations throughout the kingdom. That the incumbents and owners thereof be required to give, upon oath, an account of the intrinsic annual value of all the tithes, rents, annuities, &c. belonging to the same; stating what are under lease, and for how long; and any other particulars, that tend to shew the *real value* of

every species of Church property. Let returns be made to government within a limited time, after the manner of those which have already been made respecting livings, under the value of 150*l.* a year; and let all such returns be deposited in the office of the governors of Queen Anne's bounty. Then let an abstract of them be published upon a cheap plan, that the circulation of such abstract may become more extensive; when a knowledge of the *real value* of *Church property* has been thus acquired. Then I propose, that the payment of first fruits, and tenths, according to the present plan, be totally abolished; and in lieu thereof, the following tax be imposed upon all livings, prebends, deaneries, bishoprics, &c. Let all benefices, &c. of the annual value of 100*l.* and from that to 150*l.* pay annually 10*s.* to what they now give the governors of Queen Anne's bounty; from 150*l.* to 200*l.* a year, 20*s*: from 200*l.* to 300*l.* a year, 1*l.* 10*s.*: from 300*l.* to 400*l.* a year, 3*d.* in the pound of the annual value; from 400*l.* to 600*l.* a year 6*d.* in the pound; from 600*l.* to 1000*l.* a year, 9*d.* in the pound; from 1000*l.* to 2000*l.* 1*s.* in the pound; from 2000*l.* to 3000*l.* one shilling and sixpence, and all above 3000*l.* a year, 2*s.* in the pound, or one-tenth of the real value. Again, when a living becomes vacant, and a new incumbent is appointed or instituted, let every such person pay as a composition for first fruits, if the living be under 100*l.* a year, two guineas, and if it be of the value of from 100*l.* to 150*l.* a year, five guineas: if from 150*l.* to 300*l.* ten pounds: from 300*l.* to 600*l.* one-twelfth part of such annual value; from 600*l.* to 1200*l.* one-eighth part of such annual value; from 1200*l.* to 3000*l.* one fourth; and let all livings, &c. above 3000*l.* a year, pay one-third of the annual value, for the first year of the incumbent's tenure or possessions, as a composition for first fruits.

This is only adopting the plan of our ancestors, and acting with less rigour: for, in former times, first fruits were a year's value, and the tenths were actually that proportion of the real value of livings. It is only adopting the Christian principle of To whom much is given, of him much shall be required; and to whom little, of him little.

The above tax or contributions, I will call the *church fund*, and I propose, that it be under the management of the governors of Queen Anne's bounty; whom I propose to invest with more extensive powers, than they now have, for the managing the church finances, and increasing small livings, &c. and I will call them the *governors of the church finances*.

As *another means* of contributing to the increase of the *church fund*, I propose that a law be made, enabling the governors of the church finances to grant licences to any incumbent, whose benefice is endowed with glebe, whereby he may be legally authorised to lease any portion of his glebe for building upon, for a term of years, at the best and most improved ground rent, usually given in the country where it may be situate.

Again, in case of the discovery of valuable mines, let a licence be obtained in the same manner to enable the incumbent to work such mines, by letting or leasing them at the best mine rent to be procured. In case of a mine being wrought in the way proposed, I do

not mean that the incumbent should receive and enjoy the annual profits, but that such profits should be paid yearly to the governors of the church finances, and nine-tenths of the interest of such annual profits should be remitted to the incumbent; and one-tenth (the residue) be paid to the church fund. And in case of a licence being granted to an incumbent to lease part of his glebe for a term of years for building upon, I propose, that such incumbent shall be required to pay one-tenth of the ground rent so obtained to the governors of the church finances, and that it be added to the church fund.

To exemplify these last regulations, suppose an incumbent obtains a licence to lease one acre of glebe for *building land*, at the ground rent of threepence per square yard for 99 years: that would amount to a ground rent of 60*l.* 10*s.* a year; of which, according to my plan, he must pay to the governors of the church finances every year 6*l.* 1*s.* and the remainder, 54*l.* 9*s.* would be his own.

Again, supposing he obtains a licence for working some mine within his glebe, whether the same be iron, stone, coal, lead, &c. Now, supposing he can obtain a mine rent of one hundred pounds a year; then I propose that the said hundred pounds be paid to the governors of the church finances, and supposing the interest to be 5*l.* then at the expiration of one year after the receipt of the said hundred pounds, the governors would remit 4*l.* 10*s.* to the incumbent, and reserve 10*s.* to add to the church fund. I do not think that it would be right to suffer the incumbent of a benefice to enjoy the annual profits of a mine, either of a bed of clay, or quarry of stone, &c. which in some countries may be very valuable; because such mine, or bed of clay, &c. may fail, or be wrought out in the course of a few years; in which event it would only profit one or two incumbents; but when such profits are converted into a fund, and the greatest portion of the interest thereof is given to augment the living, all future incumbents derive equal advantage from the mine, &c.

Now, in one of the above regulations where I proposed, that an incumbent shall be enabled to lease any part of his glebe for a term of years for erecting buildings thereupon; it remains to be considered what must be done at the expiration of all such leases. I propose that the renewal of such leases shall not be vested in the incumbent, or his successor, but in the governors of the church finances; and that they shall have power either to renew the leases upon the payment of a fine, or shall let the premises at the best annual rent. In either of which cases they shall secure to the incumbent all rights which he or his predecessor have been accustomed to enjoy; but it shall be at the discretion of the governors of the church finances, whether the living may be increased: and whatever profits are derived, either from the renewal of the like leases, or from the annual rents of the buildings, &c. such surplus shall be added to the church fund.

Another means of improving church property would be to abolish the custom of renewing leases of lands and tithes, on the payment of fines, as is now practised by certain dignitaries, &c. I would propose that no clergyman, who is possessed of church property, should be allowed to lease church lands, tithes, &c. for a longer period than his

own life, or the time that he possesses the living: because as the population of a country increases, the value of real property increases also; and it is possible that a clergyman, in consequence of receiving a great fine, might renew a lease of lands held at a low rent, or acknowledgment; and soon afterwards his preferment may become void either by death, session, or otherwise; and the two next incumbents might have no opportunity of obtaining a fine, and be obliged to accept of a rent or composition far inferior to the real value of the property with which their preferment may be endowed. Now, how much more equitable would it be for all three to participate in the increased value of the property; by each one having it in his power, as soon as he obtained the preferment, to let or set his lands or tithes, at a fair valuation according to the times?

The *next proposal* which I shall make towards improving church property is, that all impropriators shall annually pay one-tenth part of the annual value of their tithes to the church fund. When we consider that the tithes formerly belonged wholly to the church, and that lay impropriators are frequently exempt from paying to the support of the established church, except a small modus and trifling composition or annuity; I think such tax upon them would in most instances be just and reasonable; but in some cases one-tenth may be oppressive, and therefore, this article may undergo some alterations and amendments, in some degree corresponding to my plan of taxing the beneficer.

I shall now make some *observations on briefs*; which, unfortunately, are but a feeble means of obtaining contributions for building and repairing churches; and there is, perhaps, great reason to believe that briefs will be but little attended to, till some great diminution in the expense of procuring them be made. The great expense in procuring and distributing briefs, has and does prejudice numbers against them, because they conceive that according to the present plan, to pay money to a brief is little else than contributing to the support of sinecures. And indeed, if we must credit Mr. Burn, in his book of ecclesiastical law, in most cases where only fifty pounds have been obtained for the object of the brief, upwards of three hundred and eighty pounds have been collected for the said brief from the public. Now, how much better would it be for the Church, if such great expenses in procuring and distributing briefs were reduced to all that was barely necessary. I propose that power of issuing briefs for the repairs and building of Churches be vested by law in the governors of the Church finances; and that the mode of obtaining briefs, be simply as follows. Let a petition be drawn up and signed by the minister, church-wardens, and the principal inhabitants of the parish, stating not merely what is *intended* to be done, but what they will give surety *shall* be done. Let them also state in the said petition what sums will be advanced by the parish and other aids; then let them appoint some architect, whom they intend to engage, to erect the building, or to superintend the work designed to be done. Let the said architect, or superintendant, and one or more of the persons intended to act as trustees, make oath of the truth of the particulars stated in the petition before the

bishop of the diocese, or some clergyman authorised by the bishop to administer the oath. Then let the bishop or his deputy attest the said oath in writing.—Afterwards, let the petition, &c. be sent to the secretary of the governors of the Church finances, and by him to be laid before them; in order that they may allow or reject the said petition. If the petition is approved, then let the usual number of copies be sent to the archdeacons, and distributed at the visitations by the proctors according to the present custom. When the collections are made, let the briefs and sums collected be sent to the office of the governors of the church finances, and when the necessary expenses are defrayed, and deducted from the amount of the sums collected on the brief, let the remainder be remitted to the principal trustee, or person appointed in the brief to receive the different sums and contributions, &c.

If no other expenses were attached to the procuring, distributing, &c. of briefs, than was barely and indispensably necessary; that is, if no fees were required for signatures, if stamps were dispensed with, and strict economy observed in the quantity of paper used, the expense of a brief would probably not amount to more than 50*l.*; and in no instance, I presume, would it amount to 100*l.*; let us however take the average of every brief at 80*l.* and suppose that 50 briefs are or may be issued every year for the repairs and building of Churches. We may perhaps calculate that each brief produces in the amount of the collections 400*l.* and if we deduct the present expenses of 330*l.* from each, then 50 briefs will produce only 3,500*l.* upon the present plan: and according to my plan, they would produce 16,000*l.* not to mention the moral certainty that all such breifs would be double or treble the usual amount, when the people were assured that the expenses were no more than what was absolutely necessary for the printing and distribution of the briefs. Now I propose that in case the amount of the collections on any one brief should ever exceed the estimate of the sum wanted, such surplus shall be paid to the church fund: respecting which I shall make a few remarks.

The annual produce of this *Church fund*, must be very considerable, if it be suffered to increase from the various sources above specified. Whatever be the amount thereof, I do not mean that the whole be applied solely to the augmentation of small livings; for a portion thereof may with great advantage to the Church be set apart for various beneficial purposes: such as the building and *endowing* new Churches, particularly in very populous parishes: the relief of superannuated curates, and of incumbents, who from infirmities are obliged to keep a curate, and by paying a large stipend to him, may be greatly embarrassed in their circumstances without such like aid.

Having now increased my letter to a great length, I shall, for the present, forbear troubling you, Mr. Editor, with any further remarks; though I purpose to enlarge upon the subject in some of your future numbers. In the above proposals, which I submit to the public, as means of meliorating the condition of the poorer clergy, &c.

I am not so vain as to think, that no amendments and alterations may be made to my plan. It is very probable that I myself may discover some improvements upon further deliberation; in which case I shall take the liberty of submitting the result of my reflections to the public in a future number. In a subject of such high importance, if I can suggest only one regulation that may be thought beneficial, my time will not be mispent! Your's &c.

A FRIEND TO OLD ENGLAND.

PROPHECY.

To the editor of the Antijacobin Review.

Sir,---I rather wonder not to have seen in your excellent Review, some account of the late publications, and particularly those of Mr. Faber, on prophecy. It is become a subject of the highest importance interest, and must every year, every day I might say, grow more and more so. We doubtless live in the *last times*, when the predicted *infidel king* of the prophets Daniel and St. John, is, as it were, before our eyes; proving himself to be the very *antichrist*, a monster of "impiety, who shall do according to his will, and he shall exalt himself, "and shall prosper till the indignation be accomplished." He stands before us undisguised, a manifest instrument in the hands of a just providence, for the punishment of the papal apostacy, though he will finally league with its *false-prophet*, before the conclusive overthrow at *Megeddo*, when God's great controversy with the nations shall be finished.

It has been very justly remarked, that, in the interpretation of prophecy, knowledge is necessarily progressive. The predictions of Scripture, extending as they do from the earliest periods to the consummation of all things, are gradually opening to our view; and as *the time of the end* approaches, we may expect, agreeably to the angel's declaration to Daniel, that "many will run to and fro, and that knowledge will be increased." Such seems to be the case in the present day; many learned men have directed their attention to the subject of prophecy, and have been led by the extraordinary conjuncture of the times, to conclude that the period of 1260 prophetic days, or years, as distinctly specified both by Daniel and St. John, are hastening to an end, and that probably, within the no distant period of another half-century, the triumphs of popery and Mohammedism will be no more; and along with them, the tyrannical reign of the infidel-king, or French atheism, shall cease; for they shall all "come to an end, and none shall help them."

As the conversion and restoration of the Jews are then to take place, we, of this nation, are perhaps highly concerned in remarking a passage in the 18th chapter of Isaiah, where the inspired prophet makes mention of a *maritime power*, which shall be instrumental in carrying the Jewish people to their long lost land, and in overthrowing this anti-christian confederacy. It may be a matter of curiosity at least, as Mr. Faber remarks, to what nation is intended by the great *maritime* power, destined to take so conspicuous a part in this enterprise. This desire, however, cannot be gratified,—at least not with any degree of precision; yet, by comparing pro-

phecy with prophecy, some learned commentators have been enabled to ascertain, both the region in which that nation is to be sought, and the religious character of that nation. The result of this comparison is, that the maritime power is to be found in the western *protestant* isles of Europe, and we may fairly conclude, that this power will be that state of protestant Europe, which shall possess a decided naval superiority, at the time when the 1260 years shall expire. That superiority, we, of this highly-favoured nation, now of a certainty possess: yet, notwithstanding our being so distinguished a people, we can only aspire to the hope of being selected by divine providence for so glorious a work, as to be the carriers of God's message to his ancient people, if we should be then found worthy, by our general integrity of conduct, and national piety, of so important a commission. God grant that we may bear in mind this part of the divine prophecy, which may soon have its fulfilment, and that we be ready and prepared to meet the Lord at his coming! I am, Sir,

Aug. 25th, 1809. Your constant reader, J. P.

P. S. I am informed by my bookseller, that bishop Horsley's translation, with notes, of the 18th Chap. of Isaiah is out of print; another edition of this work would be very acceptable to the public.

*** Our correspondent is informed that we have not yet received Mr. Faber's publication. As soon as it comes to hand, it shall be duly noticed. EDITOR.

POETRY.

The Tears of Britannia, on the Death of the Right Hon. William Pitt, respectfully addressed to the Menai Pitt Club. By the Rev. T. Owen, Chaplain to the Society.

POST NUBILA PHŒBUS.

"ON those proud cliffs * that hang o'er Gallia's flood,
And frown defiance on the man of blood,
With locks dish'vell'd floating on the air,
And all th' external marks of inward care,
Britannia mournful sat: her loosen'd vest
Disorder'd hung, and from her grief-swoln breast
She thus the sorrows of her heart express'd:
'Ah me! what dreadful thunders from afar,
Waft to my ears the lengthen'd woes of war!
What hosts embattled crowd yon sanguine plain!
What screams of midnight murders cross yon main!
Already has the Gallic tyrant hurl'd
The scourge of arms o'er half the prostrate world;
Yet still his rage insatiate madly dooms
Unnumber'd millions to untimely tombs;
Still thirsts for blood—nor sheaths the hostile sword,
Till subjugated Europe hails him Lord.——

* Dover.

Shall then this ruthless monster still pursue
His savage course unpunish'd? Still subdue
Nations till now unconquer'd, and dethrone
All lawful Kings, for *puppets* of his own?
Must still fresh streams of blood unceasing run,
To gorge his hellish maw?—God's will be done.——
There was a time (she sorrowing said, and sigh'd)
Ere NELSON fell, and ABERCROMBIE died,
Ere yet my care-worn PITT resign'd his breath,
And *Europe's* stay sunk in the arms of death;
There was a time when I yet hop'd to see
A suffering world at peace, and *Britons* free—
True, I have sons yet dear in Britain's eyes,
Sons panting still to grasp the martial prize,
And from my warrior's ashes, youthful warriors rise.
True, I can boast a gallant WELLESLEY's name,
And many a hero yet unknown to fame.
COCHRANE my NELSON's glory shall maintain,
And chace the flying squadrons o'er the main.
Fly, fly, ye braggarts! nor the strife endure,
Fly to your ports, and think yourselves secure,
There, * rang'd beneath your boasted batteries, lie,
Laugh at your foes, nor dream of danger nigh;
But soon this fatal day shall *Gallia* rue,
Her fate draws near—for *British tars* pursue;
Brave COCHRANE leads the van—the flames arise;
And dire explosions thunder to the skies.
See *British* lightnings in their harbours glow,
And hurl destruction on the wondering foe——
Yes, I have sons, firm as their native rocks,
Who seek my glory 'mid contending shocks;
Who, like the *British lion*, proudly brave,
Fight but to conquer, conquer but to save;
But when, ah! when shall sad *Britannia* see,
Great CHATHAM's *greater* son, a guide like thee?

'IMMORTAL PITT! receive these tears that flow,
The poor, poor symbols of my inward woe;
Nor deem this tribute mean—*Britannia* sheds
No drops of sorrow on ignoble heads.——
Say ye, ye friends of freedom and this isle—
Where independence yet is seen to smile,
Say ye (for ye best know his matchless worth)
Who rose the greatest of the sons of Earth?
Who, 'mid the crash of tottering empires, stood
Unmov'd, and from these coasts th' o'erwhelming flood
Dauntless repell'd? bade *France* her threats restrain,
And the foil'd *Corsican* fret his proud heart in vain?
'Twas PITT—when here, the worst of public woes,
The giant form of Revolution rose,

* Basque Roads.

With foul-mouth'd blasphemy, disgrace of men,
And infidelity from *Fernay*'s * den;
When deep-laid treason rankled at the root,
Blasting with pois'nous breath fair freedom's fruit,
Who gave fresh vigour to your outrag'd laws?
(The bold assertor of *Britannia*'s cause,)
Sent the foul fiends, deep stain'd with regal gore,
Back to their native hell—the *Gallic* shore?
'Twas PITT; he nobly rais'd the avenging rod,
The Champion of his KING, his COUNTRY, and his GOD.

" ' Prudent at Council, in the Senate great,
The Friend of Kings, the succour of the State,
Dispensing honours with unsparing hand,
And all the wealth of *Britain* at command,
What wealth, what honours grac'd his envied name?
What recompence had *he?*—a deathless fame.—
This was his glory, this his honest pride,
He lived untitled, unrewarded died.
His rare example to the world hath shewn
That man is truly great by RECTITUDE alone.

" ' Cold is that heart which glow'd with Patriot zeal,
And low that head which toil'd for *Britain's* weal;
Mute is that voice which charm'd the world before;
Weep, *Britons*, weep, for PITT is now no more.
But who shall tell the grief that rack'd *my* heart,
When forc'd from thee, my darling Son, to part!
When death too soon his dart relentless flung,
And 'SAVE, OH! SAVE MY COUNTRY,' trembled on his tongue!

" ' But though these sighs my labouring bosom rend,
Though *Europe* mourns a father and a friend,
Though his dear relics moulder in the tomb,
One ray of comfort darts across the gloom;
One faithful *Abdiel*† rears his upright head,
Who lov'd PITT living, and reveres him dead:
Of all who left him in his adverse hour,
Or bask'd beneath the sunshine of his power,
A CANNING lives, his memory to restore,
And tread those paths his friend had trod before.—
Rous'd by his courage, by his counsel led,
Lo half-expiring Freedom lifts her head;
Quick at his call, the kindred Souls unite,
Their signal 'PITT,' their watch word '*Britain's* right,'
'Hark the glad shouts that through their circles ring,
'Long live our Laws, our Liberties and King'—
Far spreads the cry to *England's* utmost bounds,
And *Cambria's* Sons repeat the glorious sounds;

" * The Residence of *Voltaire*." " † Vide Paradise lost. Book v."

(*Cambria*, who scorning every adverse stroke,
Ne'er bow'd the head beneath a foreign yoke)
Bold as their Sires, they catch the holy flame,
Enroll'd, great PITT beneath thy honour'd name;
See fam'd *Snowdonia* leads the Patriot band,
And bids the blaze of Loyalty expand.—
Perhaps those rude neglected rocks may hide
Some ore of Sterling worth as yet untried;
Some precious jewel, to the world unknown,
To shine at Courts, or decorate the Throne,
Perhaps from this auspicious day may rise,
To guard my future laws, some *Howel** wise;
Some daring hand the warlike sword to wield,
Some great *Glendwr*† his bleeding country's shield;
Perhaps from hence some bold *Clenenney*‡ spring,
The stern defender of *Britannia*'s King.—
If then in realms, where, free from factious strife,
Thou reap'st the harvest of a well-spent life,
Dear shade of PITT! if in that world of bliss,
Departed souls e'er deign to think on this,
Look on these chosen few;—their hearts inspire
With some small portion of thy virtuous fire;
Bid them, like thee, all selfish passions spurn,
Like thee, with genuine Love of Country burn:
Bid them, like thee, inflexible and true,
Steadfast the paths of Rectitude pursue,
Unaw'd by Faction's ever-brawling brood;
Their rule, like thine,—their King's and Country's good,
Bid decent order at their board preside,
Their object, Union; Loyalty their guide:
So shall their deeds to future ages shine,
Surpass'd by none in Lustre,—*but by thine*,
So shall their conduct to the world proclaim,
That PITT and PATRIOT always mean the *same*."'

"* *Howel dda*, justly esteemed the Solon of North Wales.

"† *Owen Glendwr*."

"‡ The brave Sir *John Owen*, of *Clenenney*, having suffered much for the Royal cause during the Rebellion, was at length taken, tried, and condemned to lose his head. Having heard the sentence with much composure, he made a low obeisance to the Mock Tribunal, and said, 'Gentlemen, I humbly thank you:' being afterwards asked what he meant by that, he answered, 'To die for my King was no more than I expected; but to be beheaded for him, is an honour I did not look for; for being but a poor Welsh Knight, by G---d I thought they would have hang'd me." This and other gallant traits in the conduct of the honest *Cambrian* being reported to *Cromwell*, he, to his credit be it spoken, generously pardoned him.---Such was the conduct of a *British* Usurper towards a fallen enemy.---Would a *Buonaparté* have done the same?"

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